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Christian

THE

CHRISTIAN BAPTIST,

PUBLISHED MONTHLY.

EDITED BY ALEXANDER CAMPBELL.

"*Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher. Neither assume the title of Leader; for ye have only one leader*—the MESSIAH."

Matt. xxiii. 8—10.

"*Prove all things: hold fast that which is good.*"

Paul the Apostle.

"*What a glorious freedom of thought do the Apostles recommend! And how contemptible in their account is a blind and implicit faith! May all Christians use this liberty of judging for themselves in matters of religion, and allow it to one another, and to all mankind!*"

BENSON

VOL. VI.

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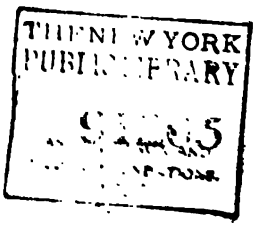
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PREFACE.

THE FATHERS, THE MODERNS, THE POPULARS, AND THE HERETICS.

"Our Fathers, where are they? and the Prophets, do they live forever?"

AT one time we speak of our remote ancestors as if they had been mere children in understanding in comparison of ourselves and our cotemporaries; at another, we represent their views and their authority as paramount to all our compeers. If their views were congenial with our own, then they were the wisest and the best of men; but if we differ far from them, then, as duteous sons, we only wish they had been more wise and less superstitious. Thus their authority rises or sinks in our estimation, as they happened to coincide with our sentiments, or differ from us in their views. In all our comparisons we are wont to make ourselves the standard of perfection. If we at all admit that we are imperfect, we are sure to make our *"failings lean to virtue's side;"* and when compared with the faults we see in others, our frailties are to be attributed to circumstances beyond our control, and so completely eclipsed by the splendor of our virtues, as rather to represent the dark spots in the sun, or the shade in the picture, as necessary to the brilliancy of the whole.

But if we were to use that reason of which we boast, a little more, and submit less to the suggestions of self-love and self-admiration, we we would not only think more humbly of ourselves, but we would do more justice to the merits of others. In that case neither the names nor the authority of our ancestors would be plead as a justification of our sentiments or practices, nor would their weaknesses be urged in extenuation of our own. They were men constitutionally like ourselves, and only circumstantially different. Whether they were wiser or better than ourselves or our rivals, depends not upon any constitutional superiority, but rather upon the superiority of their or our circumstances. Their opportunities may have been better or worse than ours, and all the difference of a moral or intellectual nature between them and us must be resolved into their or our superior attention and devotion to truth and goodness.

Many Doctors of the Church of Rome would have made first-rate Puritans; and many morose Dissenters would have made hierarchical tyrants in other times and other countries. Many in this age, whose illiberality and religious wrath are fully vented in bold invectives and ungenerous detractions, would, had they lived a few centuries ago, have found no gratification to their religious vengeance but in the racks and tortures of inquisitorial cruelty. They who are now sated with burning men's writings, would then have consumed their persons.

Those too, who, in this century, are pleased to prove their faith and practice by an appeal to the fathers, would, in the days of Luther, have maintained the infallibility of the Pope and the sovereign arbitrements of clerical councils. And they who would now bind men's consciences to a covenant and creed framed by the fathers of modern traditions, would have argued in the days of John Huss and Jerome of Prague, that the Bible was not to be read by the ignorant laity.

While, in this age of invention, the winds and the waves, the rivers and the deserts, the mountains and the vallies are made to yield to scientific and mechanical skill; while the human mind is bursting through the shackles and restraints of a false philosophy, and developing the marvellous extent of its powers, it is not to be supposed strange and unaccountable that the moral and religious systems of antiquity should be submitted to the scrutiny of enlightened intellects, and that men of reflection and independence should dare to explore the creeds and the nubries of ages of less light and more superstition. Truth has nothing to fear from investigation. It dreads not the light of science, nor shuns the scrutiny of the most prying inquiry. Like one conscious of stainless innocence and uncontaminated purity, it challenges the fullest, the ablest, and the boldest examination. On the other hand, error, as if aware of its flimsy pretensions and of the thin veil which conceals its deformity, flees from the torch of reason, and dares not approach the tribunal of impartial inquiry. She hides herself in the fastnesses of remote antiquity, and garrisons herself in the fortifications erected by those she honors with the title of "*the Fathers.*" When she dares to visit the temples of human resort, she attires herself in the attractions of popular applause, and piques herself upon the number, influence, and respectability of her admirers. But with all her blandishments, she is an impudent impostor, and is doomed to destruction with all her worshippers. But Truth, Immortal Truth! the first born of Heaven! by the indisputable rights of primogeniture, shall inherit all things, and leave her antagonist, Error, to languish forever in the everlasting shame and contempt of perfect and universal exposure.

To Truth eternal and immortal, the wise and good will pay all homage and respect. Upon no altar will they offer her as a victim; but at her shrine will sacrifice every thing. *What, then, is Truth?* Momentous question! She is *Reality* herself. 'Tis not merely the exact correspondence of words with ideas. This is but *verbal* truth. 'Tis not the mere agreement of the terms of any proposition with logical arrangement. This is *logical* truth. But it is the correspondence, *the exact agreement of our ideas with things as they are.* So that the representations of truth are the exact pictures of all the realities about which we are conversant, or in which we are interested. She leads to happiness all who obey her; but those that disdain her precepts destroy themselves forever.

But "*the fathers*" are often urged as decisive evidence, superseding the necessity of farther inquiry. All sects have their *fathers*, to whom they are wont to appeal. There is Father Irenæus, Origen, Ambrose, Austin, Tertullian, Athanasius, of high repute amongst *the more* ancient sects. There is Father Calvin, Luther, Zuinglius,

&c. &c. among the moderns. There is Father Wesley, Fletcher, Asbury, Coke, amongst the more recent. There are, too, Fathers Gill, Fuller, and Booth, amongst those who say they have no father on earth. Yes, even amongst these are already enrolled some whose graves are not yet green, and whose errors are not yet forgotten. Thus one of our *Stars* of the first magnitude, if we are to enumerate the square inches of its surface, has recently quoted in support of the popular schemes of ostentatious benevolence, Fathers Baldwin, Furman, and other Doctors, concerning whose standing in the unseen world we have as yet heard nothing. How long it may be before Drs. Holcomb, Rogers, and Allison are enrolled amongst the Fathers, we cannot guess; but, from the spirit of some of our father-making writers already exhibited, it cannot be but a few days. But, methinks, these reputed wise and pious, who are yet with us, should here be admonished to take good heed to what schemes they lend their names and the weight of their influence. In this way they may see that good or evil of wide and long extent must result to posterity from the application of their reputation, however well or ill earned it may be, to those schemes which almost every month gives birth to. The good or ill that men do generally long survives them. The defects and weaknesses of great men are more frequently appealed to in justification of errors and mistakes, than their more wise and excellent actions. And such is the relaxing influence of the bad examples of men reputed great and good, that their admirers are much more wont to transcend their defects than their virtues. They are content with falling a little short of their excellencies; and without much compunction, can go a little beyond their infirmities. One good example is worth a thousand lectures, but a bad one defeats the object of many admonitions.

"*Our Fathers, where are they?*"—Some of those looked up to as Fathers in Israel, were doubtless ignorant and evil men. And who in remote ages and countries can tell which of those men were real saints, and now in the presence of God? And before their names can sanction any thing, it ought to be ascertained whether God has approved of their views and behavior, and whether they have been rewarded with a place at his right hand; for would it not appear worse than ridiculous for us to quote as authority for any religious tenet or practice, men whose names are not found enrolled in the records of Heaven, but are now the associates of those who are reserved in chains of darkness until the judgment of the great day? The mere suspicion that such *may be* the unhappy fate of some canonized saints, forbids any appeal to the Fathers as decisive of any question affecting the faith or practice of christians.

A few men in the United States, not more perhaps than half a dozen of Doctors of Divinity, have done more within forty years to divest the Baptists of their ancient simplicity and love for the Bible, than all the Doctors of modern Divinity among them will restore in one century. Scarce a relic of the ancient simplicity of the Waldenses, Albigenses, and those persecuted christians, from whom the Baptists in these United States are proud to reckon

their descent, or to identify with themselves as fellow-professors of the same gospel and order of worship, now remains. These modern good, and wise, and *leading* men, being intoxicated with titles and worldly respectability, have co-operated to become imitators of their more respectable neighbors, the Presbyterians and Episcopalians. They have formed a young St. Giles for every old St. Giles amongst the Paidobaptists; and have actually got the whole machinery of the popular establishments in full employment to build up great meeting houses, parsonages, and colleges; to have a learned priesthood, tithes, and offerings; conventions, missionaries, tracts, and education societies, with all the "*benevolent schemes*" of the day. And those who will not say *Amen* to the whole paraphernalia, are heretics, unregenerated sinners, like myself. Their more fortunate and more respectable neighbors are pleased to see them follow up in the *rear*, for they want to see them of the same spirit with themselves, knowing full well that they can always *keep them in the rear!* Yes, they have the *money* and the *learning* on their side, and *this train* of things going on for two centuries. When they wish to make a new levy for a new theological school, they can enforce their claims with a new argument. Yes, they say, "See, brethren, all christendom is awaking from its slumbers to the importance of marshalling an army of effective clergymen. Even the Baptists are now convinced of their supineness and errors in former times in relation to their teachers, and now they are making great efforts to educate and support their clergy as they ought always to have done. Let us, then, advance in the even tenor of our way, stimulated, as we ought to be, by the exertions of those who have felt the force of our example, and feel it to be their duty to go and do likewise." So pleads a Paidobaptist; and what Baptist of the Old School would not blush in his presence! For my part, I feel no anxiety for the result. The children of the flesh will manifest themselves, and it is right that they that are of the world should speak of, and like, the world. But those who believe the good confession which the King of Martyrs confessed before Pontius Pilate, will delight to know and to teach that "*Christ's kingdom is not of this world.*" And they do know that no carnal crowd of worshippers will be owned by him as a church of his. But some there are who would rather commune with orthodox Presbyterians and Episcopalians in building colleges, making clergymen, issuing tracts, raising funds for theological schools, and in the Lord's supper, than with such heretics as those who contend for carrying out the above good confession into practice.

In commencing the sixth volume of this work, I feel myself emboldened to say, that my labors have not been in vain; and I do thank God that I have been enabled to persevere in one undeviating course, aiming at *the restoration of the ancient order of things*; and that he has given me so much success in my efforts, as to authorize me to look forward with large expectations to a liberal harvest which is whitening all around. The number of my readers has regularly augmented from the first sheet until now, and every volume of this work has been commenced under an increased

patronage. Many have solicited its enlargement, and numerous propositions have been made for changing its name, size, and terms of publication. Some of the reasons are weighty: but as we have not yet got through the items in our original proposals, we shall continue it in its present form for at least the present volume. Our opponents are generally all silenced, and it is likely that those who are devoted to the present order of things will have, by this time, learned so much prudence, (if it can be learned,) as to allow us to proceed without opposition, except when and where they know we cannot hear them; and no doubt they are convinced that their own cause will best succeed when its merits are kept from investigation. EDITOR.

ESSAYS ON MAN IN HIS PRIMITIVE STATE,

and under the Patriarchal, Jewish, and Christian Dispensations

NO. I.

"THE PROPER STUDY OF MANKIND IS MAN."

"*Know thyself,*" was the wisest maxim of the wisest philosopher of the wisest pagan nation of antiquity. "*Know thyself*" is inculcated by all the Prophets and Apostles of all the ages of Revelation. And while the wisest man of the wisest nation in theology taught as his first maxim, that "*the fear of the Lord is the beginning of wisdom;*" and while the Saviour of the world taught, that "*it is eternal life to know the only true God, and his Son Jesus Christ whom he commissioned,*" both concur in inculcating the excellence, and in teaching the utility and importance of self-knowledge. Our *origin* necessarily engrosses the first chapter of self-knowledge; and here the Bible begins. This volume, replete with all wisdom and knowledge requisite to the happiness of man during every period of his existence, in time and to eternity, wisely and kindly opens with the history of man's creation, and closes with his eternal destiny. To it we are indebted for every correct idea, for every just sentiment on this subject in all the volumes and in all the intellects on earth. Destroy it and all that has been deduced, borrowed, or stolen from it, and man is not only a savage in disposition, but as rude and ignorant of his origin as the beasts that perish. This is an assertion made with full knowledge of all that is claimed by Sceptics, and alleged by unbelievers, from the days of Celsus down to the era of *Mental Independence.* And the day is not far distant in which we trust this will be universally admitted.

Considering the Bible, therefore, as the only oracle on this subject; viewing it as containing the whole sum total of all that mortal man can know of his origin, we shall only hear and attend to its representations of the origin of man. And first we shall attend to his creation:—After God Almighty had formed the heavens and the earth, and fitted the latter for the abode of that creature for whom it was made, he proceeded with singular deliberation to create this most august of all the creatures of his vast empire. When suns were to be lighted, and all the hosts of the heavens and the earth marshalled, he was pleased, without a preamble or a preface, to command them into being: but when man,

the sovereign of this globe, was to be fashioned, he pauses, and retires within himself for a model, and makes his own image the grand archetype of man. He builds his body from the elements of the earth. He gives him a soul or animal life in common with all the animals created; but he infuses into him from himself directly, without any intervention, a spirit, a pure intellectual principle. So that man stands erect, one being possessing body, soul, and spirit. His body was as earthly as that of any other creature, only of more delicate and exquisite organization. His soul or animal life, which gives him all the passions, was like theirs, save that it was not the governing principle; but at the head of all, and above all, his intellect or spirit was enthroned, which placed him incomparably above every other inhabitant of the earth. Thus Adam stood a triune being, having a body, a soul, and a spirit, each of them perfect in every respect, and perfectly united and subordinated in one sublime constitution. The spirit enthroned in the head and as the head, the soul resident in the heart, and not only animating, but energizing the whole body, in perfect obsequiousness to the intellectual department.

By the way, we may observe, that the Jews, the Greeks, the Romans, as well as the English, have had three terms which they used as distinctively expressive of these three. These are the *body, soul,* and *spirit,* of the English; the *corpus, anima,* and *animus,* of the Latins; the *soma, psuche,* and *nous,* of the Greeks; and the *nerep, nepesh,* and *ruth,* of the Hebrews. These in each language are representatives of each other; and the most of the modern languages have the same distinctness of phraseology in marking each of the constituents of man. The body is the organic mass, animated and pervaded by the soul or animal life, which, as the scriptures say, is in the blood; and the spirit is that pure intellectual principle which acts immediately upon the soul and mediately upon the body. We know that in popular use, the terms *soul* and *spirit* are generally used as synonymous, and have been so in the practice of all languages; but when we wish to speak with the greatest perspicuity or emphasis, we distinguish these from one another. Thus Paul prays for the Thessalonians, that God would sanctify them wholly, their *body, soul,* and *spirit.* The body and soul, in common usage, denote the whole man; but when we speak philosophically, we say, *body, soul,* and *spirit.* Each of these has its respective attributes and powers. The spirit has the faculties we call the powers of understanding; the soul has its passions and affections; the body has its organs and their functions. In man reason and all intelligence belong to the spirit, together with volition in its primary character. All the passions and affections belong to the soul, and are identified with animal life; all the appetites and propensities strictly belong to the body. But so united are these constituents of man, that what one does the others do likewise. So that while we define thus, we know that in all the acts of the man there is such a combination of energies that the whole spirit, soul, and body, move in perfect concert in all those acts which are properly called human. A hint

or two of this sort, without an elaborate disquisition, illustration, or proof, we suppose necessary to a correct view of man; but to enter largely into this matter, would require a volume itself, and would not, perhaps, repay for either the trouble of writing or reading it.

The government belonged to the spirit; its ministers were the passions, and the whole body moved in subordination to these. So intimate were the soul and spirit in all their acts and movements, that they became perfectly identified with each other, and the one term became the representative of both—as one family name represents both husband and wife. But while contemplating man in his first state, we must call in all the helps we have to conceive of him in accordance with his primitive dignity. As a perfect being, then, his reason, his passions, and his appetites existed in the most regular and harmonious connexion with each other. Their natural and necessary dependence was duly felt and acknowledged; and their subordination was founded in perfect reason.

Capable of deriving pleasure from a thousand sources in the material system by means of his senses, he was also qualified o enjoy the most intimate relation and acquaintance with the spiritual system by means of his intellectual faculties. Thus the pleasures and enjoyments of two worlds were made accessible to man in the state in which he was created.

Being thus constituted capable of enjoyments so numerous and multiform, he was the most perfect creature in the universe, as far as human knowledge extends. He was the *last*, and if we may judge by the regular gradation of all the works of creation, as narrated by Moses, he was the *best* work of God. But as he was endued not only with the powers of acquiring and accumulating enjoyment from two worlds, but with the faculties for communicating it, he was in his very nature *social*, and required co-ordinate beings for the gratification of his powers of communication. Hence from himself God created a co-ordinate being of the same endowments, but of still more delicate organization.

Kindred society became the consummation of human bliss, because necessary to fill up all man's capacities for enjoyment. A male and a female, possessed of one common nature, mutually dependent on each other for all the higher enjoyments of that nature; in their creation inseparably allied to each other; and in all their wants, desires, and enjoyments, reciprocal, finish the picture of primitive bliss in man's original state. Thus was man created and circumstanced; and after the intelligent, pure, and happy pair were introduced to each other, God their Creator inducted them by his own hand into the garden of delights, which for them he had previously formed and beautified with all the exquisite charms which the combined influences of virgin heaven and earth were capable of producing. Then "the morning stars sang together, and all the sons of God shouted for joy." And here we shall leave them for the present.

EDITOR.

From the Scripture Magazine.

REMARKS ON SAMUEL xv. 22, 23.

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice; and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry: because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

WHEN the mind is not in complete subjection to the authority of God, it is easy to find excuses to apologize for disobedience to the plainest injunctions. It is not easy to conceive a plainer command than that which was given to Saul with respect to the destruction of the Amelekites and all their possessions; yet he obeyed it only so far as it appeared reasonable to himself, and even attempted to cover his iniquity by a show of zeal for the institutions of religion. He conceived that he was not limited to exact and punctilious obedience; and that having performed what he considered the substance of his commission, he was at liberty to use his discretion in things of less importance. The part in which he failed appeared to him so trifling, that, on meeting Samuel, he declared that he had "performed the commandment of the Lord." The trivial instances in which he departed from his instructions were not worth mentioning as an exception. He had paid due attention to what he looked upon as the fundamentals of his commission. He did not think that it was likely that he should be called to account for using his discretion as he had done, with respect to things of so little importance; and especially, as he had altogether consulted the interests of religion in the liberties he had taken. So far was he from seeing any criminality in the slight deviations which he had made from his instructions, that when Samuel charged him with disobeying the voice of the Lord, and laid before him the instances in which he had done so, he continued confidently to affirm that he had obeyed the commandment of the Lord; "yea, I have obeyed the voice of the Lord;" and notwithstanding the exceptions, which he could not altogether conceal, he still pleaded that he had substantially fulfilled his commission. This was indeed a discriminating obedience, but it was not on that account the more acceptable to God; and although he had conceived that he had fulfilled the chief object of his mission, and that therefore small exceptions would be overlooked, we find that the Lord does not give him credit for fulfilling his instructions at all, but charges him with complete disobedience; "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Temptation is never more dangerous than when it pretends to set aside obedience to certain divine injunctions for the sake of the general interests of religion. The covetousness of Saul and the Israelites was here cloaked by an apparent concern for the glory of God and gratitude for their victory. The command to destroy all the possessions of the Amelekites would appear unreasonable to human wisdom, and

therefore they thought to evade it by destroying the most worthless of the property, and by consecrating the remainder to the service of God. If they did not exactly obey the word of the Lord, they considered that they had made a sufficient amends by devoting these costly sacrifices to his worship. But their carnal policy was utterly detestable in the estimation of God. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice; and to hearken, than the fat of rams: for rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry." The conduct of Saul and the Israelites on this occasion, cannot but remind us of those christians who make the pretence of usefulness a justification of their conduct in not fully obeying the voice of the Lord. Some will not quit their connexion with antichristian churches because, by giving up their stations, they would give up their usefulness. They have now an extensive field for labor, from which they would be excluded if they should give up their situation. "The chief thing is the salvation of sinners: we must sacrifice things of inferior moment to this great consideration." I would ask such persons how they can condemn Saul, and think to stand excused themselves? Is not their conduct rebellion against the Lord? Does it not charge him with giving commands inconsistent with the extensive propagation of the gospel, and exalt our wisdom above his? Has the Lord as much delight in our silly schemes of usefulness, as he hath in our obeying his voice? What should we think of a female who should allege, as a justification of her infidelity to her husband, that, by this means, she provided for him and his family? And is it not the same thing to disobey God under a pretence of serving him more effectually? At first view it might appear that, of all the servants of God, the persons I allude to were the most useful and successful propagators of the gospel, as they make this the ground of their disobedience. But in general we shall find it to be the reverse. They are usually toiling, and mourning the want of success throughout their lives. I beseech such persons to consider whether they are not deceiving themselves, and whether usefulness to their own temporal interest does not, as in the case of Saul, lie concealed under the pretext of usefulness to the cause of Christ. If worldly interests and honor were as much engaged to bring them out of their present situation as they are in holding them in it, I verily believe that the arguments of usefulness would appear in another light. Z.

EXTRACT OF A LETTER.

"*Kentucky, June* 25, 1828.

——"YOUR *Christian Baptist* of June has just come to hand, containing your *expose* of Bishop Semple's unwary sayings relative to the C. B. At the time those letters first appeared in the *Star*, the writer was sitting by the side of a white-headed and venerable Bishop, who, after the reading of those letters of Bishop Semple's, remarked that he regretted to hear such sentiments fall from the

lips of any Baptist; especially from the pen of a man renowned for his wisdom, piety, and divinity; that he thought him very vulnerable, and that he expected you would wound him deeply, as your readers here think you have done. The writer has not those letters by him; but, as well as he recollects, the Bishop says that "there is much room left in the New Testament for conjecture upon the subject of *church government.*" This is sound Episcopalian or Erastian divinity, but unsound Baptist divinity. This sentiment is more fully and clearly expressed by two learned Episcopalian or orthodox divines, Mosheim and Scott. The former is celebrated for his erudition, and for exhausting the vocabulary of his slander against the poor, defenceless, heretical, enthusiastic, and ungovernable Anabaptists; for whom he seems to heat his furnace sevenfold hotter than it was wont to be heated. The latter was renowned for his "deep-toned piety," and for adapting his divinity to the taste of doctrinal Calvinists and practi-Arminians, two irreconcilable parties—*rara avis in terris*—an extraordinary talent. These Divines say that no form of "church government" can be proved to be *exclusively* of divine appointment. The Baptist Bishop has improved upon the Episcopalian Bishops, and says that "much room is left for conjecture." It was said long since that great men (Doctors of Divinity) are not *always* wise; neither do the aged understand judgment. "Therefore, said I, Hearken to me; I also will show mine opinion. Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a *little folly* him that is in reputation for wisdom and honor." Notwithstanding this declaration, Dr. Scott, in his commentary upon the Ephesian Bishops, (Acts xx.) says that Congregational episcopacy was that appointed by the Apostles, and that Catholic, English, and Methodistic episcopacy was introduced shortly afterwards, gradually and imperceptibly, by the superior age, experience, abilities, and services of the senior Bishops. Dr. Mosheim speaks definitely of John's immersion, and calls immersion the primitive institution; and of faith being required before immersion in primitive times, and of bishops presiding over one congregation, who were remarkable for their simplicity in doctrine, inculcating faith, hope, love, and for their zeal and faithfulness; yet he practised sprinkling before faith, and was a dear and ardent lover of metropolitan and diocesan episcopacy. Dr. Scott studied and prayed two whole years upon the subject of baptism, during which time he sprinkled no infants, his conscience was so tender; yet, with all his ample opportunities for research and investigation, and stores of ancient ecclesiastical literature, and his vast powers of comprehension, and his superabundant share of orthodoxy, he decrees that "*in the Jordan,*" "*into the water,*" can mean, (not does,) but *can* mean, *at Jordan, at the water,* by a long charitable stretch of language, criticism, and divinity. He was also a satellite, revolving round metropolitan or city bishops, and ultimately lost all his tenderness and scruples of conscience about sprinkling babies. Doctor Semple, who has spent thirty-five or forty years of his useful and exemplary life in building up the Congregational and Independent form of Baptist

"church government," in the republican state of Virginia, now, in his last days, throws his well-earned and dear-bought influence into the scale of latitudinarianism, by saying that "there is much room left for conjecture," and by calling the *Christian Baptist* "wild chimeras." All these, to say the least of them, are *dead flies* in the medicines of these physicians, and do now, and will continue to send forth a stinking savor.

"As this is an age of hard study and deep-toned divinity, and as thousands are now upon the *big theological wheel* in the different sectarian factories, who will shortly be thrown upon the community, full of sweet-toned theology, we shall proffer a few themes for them to ruminate and write upon, in their devotional hours:—If there is nothing but "a charter of church government" in the New Testament, without any specific rule or bye-laws, are there any bye-laws upon any other subject? And if there be not, can there be any thing wrong in the religious world? Is not Shasterism and Mahometanism as right as any other *ism?* And are not their forms of "church government and bye-laws" as good as any ever made since the New Testament was finished? If the peace, order, government, and bye-laws of God's kingdom are left to *conjecture*, or are indefinite, does this idea not prove him deficient in wisdom and benevolence to legislate definitely? and does it not derogate from, and materially reflect upon his character, as the King eternal, immortal, and invisible? What would the Americans think of a colossal and cedar-like politician, who would tell them that after electing, empowering, compensating, and sending their sages to Philadelphia to frame their constitution, to define and establish their laws—that now no person could divine whether oligarchy, aristocracy, monarchy, or democracy was the government of the United States? That great and good men had chosen and administered all four of these kinds of government, and that the government of England, France, Spain, and America, were all authorized by the constitution of the United States, and that they could all exist and all be administered at the same time by the Americans? Would he not either *pity* the ignorance or *detest* the dissimulation of the politician who would call a different opinion "wild chimeras" The publication of these sentiments is doubtless owing to Dr. Noel's political adroitness and insincerity, and not to Bishop Semple's well-known prudence. If not, a man of Bishop Semple's dignity, generosity, and penetration, must have seen and lamented the folly of such management.

"Hoping that you may possess, and manifest, and cultivate that love which covers the blemishes of those who love our Lord Jesus Christ in sincerity, I subscribe myself your friend and brother.

"JOHN CHRYSOSTOM."

ANCIENT GOSPEL—*NO. VIII.*

FAITH AND REFORMATION.

I HAVE written seven essays under this head, on *Immersion*, now proceed to *Reformation*. In the evangelical order, F-

the first and capital item. But as we have said so much upon this item in the preceding volumes of this work, we thought it most expedient to call the attention of our readers to *Christian Immersion*, as exhibiting the gospel in water. Having exhibited the scriptural import and design of this christian institution in general terms, I feel at liberty to proceed to the other grand items associated therewith. And before we proceed to *Reformation*, we shall again call up the subject of *Faith* to the attention of our readers. As we have often said, no subject has been involved in greater mystery and darkness than the nature of faith. The labors of many commentators and of thousands of sermonizers have been employed to show that faith is something more than the mere belief of testimony, or something different from it. The people have been so often told what it is *not*, and what it *is*, that few of them know any thing certain about it. Before the age of metaphysical refinement, there was no difficulty in understanding this subject. Hence there is not an instance on record in the New Testament of any person inquiring of the Apostles what they meant when the proclaimed "reformation towards God and faith in the Lord Jesus Christ." This is a striking proof that their hearers understood the Apostles as using this word in the common acceptation of their times; as denoting *the persuasion of the truth, or the conviction of the certainty*, of what they proclaimed. But to consider attentively the reason why so much stress or emphasis is laid upon faith or belief by our Lord and his Apostles, will do more than any definitions or descriptions, to render faith plain and intelligible to all.

And here let it be noted that the *philanthropy* of God, sometimes called his *grace* or his *favor*, must be known before it can reconcile, please, or comfort any human heart. This is the golden secret which unlocks all the bars of ignorance and superstition. I repeat it again —God's love of the world, his benevolence towards his ignorant, erring, and rebellious offspring, must be apprehended, known, and relied on, before any change in our views of his character, or of our conduct can be effected. And as *the testimony* given of the person, character, mission, and work of Jesus Christ his Son, is that which developes this *kindness, grace, favor, benignity*, or *philanthropy* of God our Father, that testimony must be known, understood, or relied on, before it can operate upon our hearts, upon our understandings, wills, passions, appetites, and conduct. Now as this testimony was first oral, then written; and as it is, and was from necessity oral or written, it cannot be known or acted upon as certain and sure, unless believed or relied upon as certain and true. This is just what renders faith necessary, and it is just precisely that which prevents any living man from enjoying the favor of God in this life, or the blessings of the salvation of the gospel without faith. For if it could have been possible that man could have enjoyed the favor of God without knowing it, or known the favor of God without hearing of it, or heard the favor of God without a report or testimony concerning it—faith never would have been mentioned, required, or made a *sine qua non* to our enjoyment of salvation. For as Paul says about the law, we may say of faith: If there could have been a righteousness obtained by law, then faith would not have been preached; and if salvation could have been conferred without believing the report thereof, faith

or belief had never been proclaimed to mortal man. But in no other way than by *testimony*, oral or written, could the love of God, through his Son, be known to men; and therefore in no other way than by believing the testimony, can the salvation of God be known or enjoyed in this life. Now be it known to all men, that, so soon as any one is convinced, or knows certainly, that God will forgive sinners all offences, and accept of them through the mediation of Jesus Christ, upon their submission to the government of the Messiah, then that person has the faith or belief which the gospel proclaims; and upon the personal application of that individual for pardon and acceptance, then through immersion into the name of the Lord Jesus, remission of sins is granted. So that faith is understood when the necessity of it is understood and felt. Without it no man can know God; and, consequently, without it, no one can fear him, trust in him, love him, or please him. For he that comes to God or applies to him, must first know or "believe *that* he is, *what* he is, and that he is a *rewarder* of all who diligently seek him." Faith, therefore, is just to the mind what eating is to the body. The food must be discriminated before it can be eaten, and it must be eaten before it can contribute to the life of man. It is not the eating of it—we mean, the *action* of eating it; but the food, when eaten, that supports life. So it is not the action of believing, but the truth which is believed, that renews the heart of man. Eating brings the food in contact with the organs of life; believing brings the truth in contact with the spirit of man. And as the food, when adapted to the human constitution, nourishes, invigorates, and animates it; so truth, adapted to the mind of man, (as the gospel exactly and perfectly is) nourishes, invigorates, and imparts new life to the spirit of man. So that as man lives by eating bread, his soul lives by eating, or receiving, or believing the love and mercy of God. Faith then is just the belief or persuasion that the gospel is true; which persuasion comes by hearing, perceiving, or understanding what the Holy Spirit imparts or teaches concerning the Lord Jesus.

Hence the prophets and apostles say that the gospel or the truth concerning Jesus, converts the soul: for its admission renovates the moral character, and when apprehended as indubitable certainty, it must act and operate in reforming the life. And this leads to a remark or two upon *Repentance* or *Reformation*.

Repentance denotes a mere change of mind, generally accompanied with sorrow for the past; not necessarily, however, implying a reformation. But the term *Reformation* includes not merely a change of mind, but a change of life.

It is remarkable with what distinctness and precision the writers and speakers of the New Testament use the terms μέλεια and μεταμέλομαι. They never use these terms as synonymous; though, in the king's translation, they are indiscriminately rendered by the term "*repentance*," which, as all critics know, is not consistent with the true and distinct import of these terms. The former signifies such a change of mind as issues in a change of conduct; the latter includes nothing more than change of mind or sorrow for the past. Hence Paul, when speaking of his repentance for having written such a letter to the Corinthians as gave them so much sorrow; when the re-

of Judas for having betrayed the Lord; and when the repentance of the son in the parable, who at first refused to go and work in the vineyard, but afterwards repented and went—are spoken of, and in all similar places, *metamelomai* is used: but when a real reformation, resulting from a radical change of mind is spoken of, it is always *metanoeo* which is employed. Therefore Dr. Campbell and other learned translators preferred *reformation* to the vague term *repentance*, as the proper representative in our language of the term used by the inspired writers when preaching or commanding that change of mind and behavior resulting from faith. Now this *reformation* of which we speak is the first fruit of believing, and hence the first act of reformation which was intended in the apostolic addresses to the Jews and Gentiles, was to be immersed in the name of the Lord Jesus. "*Reform and be immersed every one of you in the name of the Lord Jesus for the remission of your sins.*" This, by a circumlocution, was equivalent to saying, 'Change your views of the person and character of the Messiah, and change your behavior towards him; put yourselves under his government and guidance, and obey him.' Or to the Gentiles, 'Change your views of the character of God and of his government towards you, and receive the Son as his Ambassador; and yield him the required homage by receiving his favor and honoring his institutions.' This is reformation towards God, and faith in the Lord Jesus Christ. An entire change of views, of feelings, and affections towards the Messiah, and an entire change of conduct, according to his gracious requirements, in submitting to him as our Teacher, Guide, Priest, King, and Saviour, is the true import of that reformation enjoined by the ancient preachers of the Ancient Gospel. This is what we mean by "reformation," and not those movements of animal passion, those sudden panics of fear, or gusts of sorrow, which, like the repentance of Judas, frequently issue in no reformation of life, but leave the unhappy subjects of them in the same state of mind, and of the same character and deportment, as before. Let our readers bear in mind that such is our usage of this term, and let them apply it in this sense in its occurrences in the New Testament, and thereby test its importance.

EDITOR.

ANCIENT ORDER OF THINGS.

NO. XXV.

On the Discipline of the Church.

SUNDRY letters have been received on the subjects of associations, conferences, laying on of hands, family worship; all either objecting to some things advanced in this work, or seeking further expositions and elucidations of arguments already offered in this work on these subjects. These letters are too numerous and too long to be inserted in any reasonable time. We have therefore concluded to prosecute our inquiries on the order and discipline of the church, and intend meeting all these objections in the course of our essays as they may naturally occur. In the mean time we proceed to some matters of greater importance in the discipline of the church, and must solicit a due degree of patience on the part of our correspondents.

All matters of church discipline are either private injuries or public offences; sometimes designated "public and private offences," or "public and private trespasses." Private injuries, trespasses, or offences, are those which in the first instance directly affect individuals, and are known only to individuals. For a *private* injury or trespass, so soon as it is generally known, becomes a *public* offence. Now the object of the precepts in the New Testament concerning private trespasses, is to prevent their becoming public offences; and that by healing them when only felt and known by the parties;—the person injured and he that commits the trespass. The directions given by the Saviour in the eighteenth chapter of Matthew, section ix. page 48. New Translation, belong exclusively to this class of trespasses. Thus, according to this law, if A injure B, either by word or deed addressed to him alone, B, who is injured privately tells A the injury he has received from him; and if, after expostulating with him, A confesses his fault and professes repentance, or if he explain the matter to the satisfaction of B, the affair ends, because the parties are reconciled to each other. But if neither acknowledgment, explanation, confession, or repentance can be elicited, and B still feels himself aggrieved, he calls upon his brethren, D, E, and F, and in their presence states his grievance. They also hear what A has to offer. After having the case fairly before them, they are prepared to advise, expostulate, explain, and judge righteously. Now if A hears them, is convinced by them, and can be induced to make reparation either by word or deed for the trespass inflicted, or if they can effect a reconciliation between the parties, the matter terminates, and is divulged no farther. But if A cannot or will not hear or be persuaded by D, E, and F, but despise their interposition, expostulation, or advice, B must acquaint the congregation with the fact that A has trespassed against him. Then the congregation are to inquire, not into the nature of the trespass, but whether he have taken the proper steps. He answers in the affirmative, and calls upon D, E, and F, for the proof. On the testimony of D, E, and F, every word is established or confirmed. The congregation being satisfied with the standing of D, E, and F, and having heard their testimony, proceed to admonish, expostulate with, and entreat A to make reparation to his brother B. If he is then persuaded and B is reconciled to him, the matter terminates, and both are retained; but if otherwise, and A will not hear nor regard, but despise the congregation, then he is to be excluded. It does not appear that the original quarrel, misunderstanding, or trespass is to be told to the whole congregation, and they made to sit together in judgment upon it. If this were so, there was no necessity for having any thing established upon the testimony of D, E, and F. Whereas the Saviour said that, by the testimony of two or three witnesses, every thing may be ascertained or established. Nothing would be ascertained or established if A and B are permitted now to disturb the congregation by a recital of the whole matter; for in this way, it is more likely to distract and injure the peace and harmony of the congregation, than to reconcile the parties. But, in case that A complains of injustice in the case, then the congregation appoint two or three others to hear and judge the matter; and upon their declaration to the con-

gregation the matter terminates. But it does not appear, either from what the Lord enjoins in the passage before cited, or what Paul lays down in his first letter to the Corinthians, chapter vi. page 322. that the nature of the trespass is to be told. "When you have secular seats of judicature make to sit on them who are least (ironically for most) esteemed in the church." "Is there not *among you* a wise man, *not even one* WHO SHALL BE ABLE TO DECIDE BETWEEN HIS BRETHREN."

The practice of telling all private scandals, trespasses, and offences to the whole congregation, is replete with mischief. It often alienates members of the church from each other, and brings feuds and animosities into the congregation, and it is very seldom that a promiscuous congregation of men, women, and children can decide so unanimously or so wisely upon such cases, as two or three either called upon by the parties or appointed by the congregation. This moreover appears to be the true import of all the laws upon this subject in the New Testament. On the 18th chapter of Matthew the only question which can arise of any importance, is, whether B is to tell the original trespass to the whole congregation, or whether he is to tell the fact that A has injured him, and will not reform or make reparation. I think the original and the English version authorize the latter, viz. that he is to tell the congregation that A had trespassed against him, and would not hear D, E and F. This is the immediate antecedent to the command, "*Tell the congregation.*" But on this I would not lay so much stress, as upon the other regulations and laws found in the volume concerning trespasses, and upon the necessary consequences arising from each method of procedure. Very often, indeed, the affair is of such a nature as ought not to be told, and could not be told in a public assembly of christians without violating some law or rule which the volume enjoins; and not unfrequently are whole congregations distracted by the injudicious, and, as we think, unscriptural practice, of telling the whole congregation a matter of which but few of them are able to form correct views. And such is the common weakness of the great majority of members of any community, that but few are able to judge profoundly in cases requiring the exercise of much deliberation.

EDITOR.

THE following extract of a letter, lately received from a very learned and intelligent Presbyterian Doctor, happily expresses some of the true characteristics of a revelation from God. It very accurately displays the absurdity and impiety of many sermonizers and commentators upon the Bible, and forcibly corroborates an idea which we have long entertained as a favorite one, viz. that all that is necessary to the intelligibility of the Holy Scriptures, taken as a whole, is a correct translation of them, in the plain, familiar language of the reader, to whatever nation he may belong. We are truly thankful to him, not only for the criticisms contained in this communication, but also for all that he has favored us with, and request a continuation of them upon the Epistles. Believing *the sentiment* of the following extract to be useful to our readers, *we have taken the liberty* of publishing (as we often do such

things) without asking permission; expecting that candid indulgence which minds purged from vulgar prejudices are wont to bestow. Any thing and every thing in favor of the Bible, ought to be as free and as common as the light of the sun.

EDITOR.

Dear Sir.

ON Monday last I received your letter, and was much pleased to learn that you have determined to publish a translation of the New Testament, so divested of technical terms, as to destroy the only pretext, unintelligibility—which can be set up for clerical explanation. To aid you in such an all-important attempt would give me the sincerest pleasure; but I have reason to fear that my ability extends rather to the *discovery* than to the *remedy* of defects.

Some time ago an occurrence took place, which led me to reflect more closely on the subject of scriptural intelligibility than I had formerly done. For many years I had doubted the truth of the allegation that the scriptures were "a sealed book" till the seals were undone by clerical ingenuity; and I have now no doubt of the absurdity and gross impiety of the imputation. That God should send a message to mankind, on such an important subject as their eternal happiness, in language not intelligible to the most illiterate of them, is utterly incredible, and to impute such conduct to the Deity is manifest impiety. If, then, the scriptures do contain a divine communication, it follows of course, that the words chosen by the Revealing Spirit must be the fittest to convey the ideas which he meant to communicate, that could be selected, and such as he knew to be perfectly intelligible to those to whom he addressed them, so far as *he* intended them to be understood. This granted, we are certainly authorized to consider the words of scripture as they stand in the connexion formed by the Spirit, as calculated to convey with perfect clearness and certainty, *all* the information which he designed to convey by them, and of course as unsusceptible of additional clearness or certainty by any change of terms which man can devise. These remarks, however, I need not tell you apply only to the words in which the scriptures were originally written in Hebrew and Greek, for they alone are the choice of the Spirit. Of every translation the words are but the choice of man, and of course no sacrelege can be committed in the alteration of them. It is evidently then the duty of every translator to make himself as fully acquainted as possible with the two original tongues, that he may gain a distinct comprehension of the ideas which the Spirit has condescended to communicate t the human family, and then to select such words of the languag into which he translates for the conveyance of the Spirit's ideas, as w place, in regard to intelligibility, the persons for whom the transl tion is made, on the same footing with those addressed directly the Spirit's own words. This task performed, the words employ by the Spirit justly and clearly rendered, all, in my judgment, done to render the scriptures intelligible to every rational creatu however illiterate, which can be done. For if the Spirit has see to introduce either obscurity or ambiguity into the original, or words correctly rendered leave either in a translation, it is not in

power of uninspired men to remove them. From their attempts all we can rationally expect, and all we have actually obtained, is a mass of opinions, conflicting, and I say, in many conjectures, in which no confidence can be reposed. But to be brief, whatever information the Spirit of God has designed, determined, and attempted, to communicate to the human family, he has employed for his purpose language perfectly intelligible to the most illiterate among them, and has actually accomplished his object. He has left no part of his communication dark or ambiguous, which he did not intend to leave in that state, as being most fit and proper in itself, and really necessary and useful to mankind. In no instance is the obscurity or ambiguity introduced into his intelligences to be ascribed to inadvertency, to negligence, to incapacity, but to design: and if designedly introduced, every attempt to remove either is not only vain, but excessively impious. My belief, however, is, that if we desire not *more* information, and of course attempt not to compel the words of the Spirit to give us *more* information than God intended to give us, we shall have little cause to complain either of obscurity or ambiguity; indeed, as to the latter, it is always used with much beauty and advantage: for in either sense of the ambiguous expression, the information it conveys will be found both true and important: and on the passages deemed by us obscure, the Spirit has no doubt conveyed clearly all the intelligence he meant to convey, or we stood in need of.

If in the preceding remarks there be truth, it evidently follows that all attempts to explain the scriptures, to remove from them either obscurity or ambiguity by translations, commentaries, or any other means, are not only absurd, but detrimental and grossly impious: every such attempt being founded on the supposition that God has by inadvertency, incapacity, or design, sent to his perishing creatures an unintelligible message for their relief, but from which, as being incomprehensible by them, they can derive no benefit. To what purpose, then, are the countless legions of explanatory sermons, lectures, expositions, commentaries, annotations explanatory, or books of any name? Are they not all chargeable with the absurdity of undertaking to render that clearer which is already as clear as words can make it; nay, of rendering the meaning of the Spirit more clear and definite than he was himself able to do? yes, to outdo the Omniscient God? or to remove what he had inserted as irremoveable? It appears, then, that the office of a translator is to exhibit the meaning of the original text neither more nor less clearly, neither more nor less definitely than the words employed by the Spirit conveyed it, and in such words and phrases in his own tongue as are in the most familiar use, and of course perfectly intelligible to the most illiterate ear. To effect such a translation of the New Testament will be no doubt a very difficult work, and will require the expulsion of an endless number of terms, either exceptionable as single terms, or as combined with others, which are to be found in our common translation. The causes which affect the familiarity, and of course intelligibility of words, are very various. Some of them I hinted at in my last letter; one, however, I presume I omitted, which has darkened numberless passages of the Book of Life—I mean technicalness, if such a word there be. When we translate, for example,

διακονος, not servant the familiar, but minister the official or dignified term; πρεσβυτερος not aged man or aged christian, as its etymology imports, but Presbyter, an animal of which we literally know nothing. For if such an officer did exist in the apostles' days, as we know nothing of the acts of which his office consisted, the naked name can convey no useful information to us, and therefore, without absolute necessity, ought not to appear in a translation. In like manner, when we translate επισκοπος, bishop, a foundling of unknown origin, a mere theological brat, of which the illiterate know nothing, instead of the familiar and well understood term *overseer;* with innumerable other terms, we utterly ruin the perspicuity of the sacred volume. Indeed the literal or etymological sense ought to be preferred in all cases in which metaphorical or official interpretation is not absolutely required. The literal meaning of ευαγγελιον is good news, glad tidings, terms, most unfortunately for perspicuity, changed into *gospel:* αγιος literally denotes, set apart, and with infinite advantage in my opinion would these two plain words occupy the place of every term by which either it or its derivatives are now translated. When we say a person is set apart, or has set himself for God's service, we immediately understand what is said to us; but when a person is styled a saint, or holy, a dictionary, a theological doctor, catechism, or sacred manual becomes necessary, before we know what sort of character is intended. Substitute delivered for justified, deliverance for justification, taken into God's family for adoption, and mark the influence of the change on perspicuity. The literal import of καθιστημι is to appoint in any way; but translate it ordain, and make that term denote the transaction now termed ordination, and the official authority now attached to it; and you have a transaction and institution conjured up, of which the feintest trace is not to be found in the word of God. Προιστημι literally signifies to stand before, lead the van, occupy the foremost place, and discharge its functions, implying, I presume, rather the authority of example, than command; in our translation, however, it is made to denote command only. Διαθηκη literally denotes disposition, arrangement, institution, terms which imply the agency of one individual or party only, and an action expressive of the will of only one person or party; yet we translate it covenant, a term which denotes a translation of quite a different character. Indeed it is impossible that a transaction such as the word covenant denotes in common use, could ever occur between God and any of his creatures, and when we attend to the transactions which did occur, as recorded either in the Old Testament or in the New, we discover none that justifies the use of that term. In all God's transactions with Adam, Noah, Abraham, Isaac, Jacob, not excepting Moses, we perceive neither more nor less than declarations on the part of the Deity of certain purposes which he had determined to execute either absolutely or conditionally: and what is the transaction at Sinai itself, but a declaration of the latter kind? After declaring on that ever-memorable occasion what he had already done for the people assembled before him, as an aggregate body descended from Abraham, he proceeds to declare himself ready to become their political sovereign, to define the conditions on which he would consent to act as such, and specify the treatment which they were to expect on his

assuming that character; namely, that if obedient to his orders, many political advantages and benefits would be conferred on them; if disobedient, many political evils would be inflicted. But what in the whole of this divine communication can be discovered that in any degree partakes of the essential properties of that transaction which we term in common language, a covenant. The import of the term διαθηκη, when used to denote any transaction which relates to God, appears to be much more justly translated by declaration, or institution, than by covenant. But I must stop for the present.

A.

Alleghany county, Pa. June 17th, 1828.

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

Dear Sir—BEING a patron, and consequently an attentive reader of the Christian Baptist, from the commencement to the present time, I must confess that I have found much to approve and in fact nothing to disapprove in the editorial department, until the May number of the present volume. In that number, you say immersion, next to faith, is a *sine qua non*, without which nothing can be done acceptably. This appearing to me a bold assertion, I therefore searched the scriptures to see whether this thing was so; and there I found written, that Cornelius (an unimmersed person) a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always; and in searching a little further, I found that Peter perceived that God is no respecter of persons. But in every nation he that feareth him and worketh righteousness is accepted with him; and still searching further, I found, while Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit, for they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized which have received the Holy Spirit as well as we. And he commanded them to be baptized in the name of the Lord. From these scriptures I was led to believe that Cornelius must have done something acceptably, or his prayers and alms would not have come up for a memorial before God. And likewise that all which heard the word, must have done something acceptably, or the Holy Ghost would not have fallen on them. If I understand the above scriptures in a wrong sense, my mind is open to conviction, and I will be much obliged to any person who will instruct me in the ways of truth more perfectly.

J.

Dear Sir—YOUR remarks on the gift of the Holy Spirit, to the connexions and neighbours of Cornelius, have been anticipated in the 7th essay on immersion The weight and burthen of your difficulty is removed when you consider that, "it is accepted according to what a man hath and not according to what he hath not." Melchizedec worshipped God acceptably as well as *Enoch, without* circumcision or the passover. Abraham, Isaac and

Jacob, David and Samuel, without Baptism or the Lord's supper. So did Cornelius, and many pious Jews and proselytes. They acted according to the genius of the institution under which they lived. But, according to the genius of the *new institution* no man can worship God acceptably, but according to the spirit and precepts of the institution. Now immersion and the Lord's supper are instituted acts of the new institution; and no man can, under this economy and institution, worship God as a Christian, and wilfully neglect or refuse these sacred parts of the Lord's own institution. If you will allow A to dispense with *immersion*, you must allow B to dispense with the *supper*—and you must be equally charitable to C who dispenses with the *Lord's day*—and to D who dispenses with *prayer*—and to E who dispenses with *praise*—and so on till you have not got one single particle of the Christian religion as necessary to constitute a Christian. This you will see is quite a different thing from mere differences of opinion: it is tearing down the whole Christian superstructure, piece by piece, until the very foundation is razed. EDITOR.

A DEBATE ON THE EVIDENCES OF CHRISTIANITY.

IT will be remembered that Mr. *Robert Owen*, of New Harmony, did, in the month of January last, challenge the clergy of New Orleans (as he had in effect the teachers of religion every where) to debate with him the truth of the christian religion. In his public discourses, as well as in the words of that challenge, he engages to prove that "*all the religions of the world have been founded on the ignorance of mankind; that they have been, and are, the real sources of vice, disunion, and misery of every description; that they are now the only bar to the formation of a society of virtue, of intelligence, of charity in its most extended sense, and of sincerity and kindness among the whole human family; and that they can be no longer maintained except through the ignorance of the mass of the people, and the tyranny of the few over that mass.*" This challenge I have formally accepted, believing it to be my duty so to do in existing circumstances; and I stand pledged to prove, in a public discussion, that the above positions are every one *untenable;* that Mr Owen *cannot* prove any one of them by any fair or legitimate process of reasoning whatsoever.

There are *four* grand positions assumed by Mr. Owen in the above challenge:—

"1. That all the religions of the world have been founded on the ignorance of mankind."

"2. That they have been, and are, the real sources of vice, disunion, and misery of every description."

"3. That they are *now* the only real bar to the formation of a society of virtue, intelligence, sincerity, and benevolence."

"4. That they can be no longer maintained except through the ignorance of the mass of the people, and the tyranny of the few over the mass."

To each of these I say, *Nay;* and am prepared to show that it is not in the power of any man living to prove one of them true,

by any documents, facts, or just reasonings in the compass of human power or human knowledge.

Since my acceptance of the above challenge, I had the pleasure of a visit from Mr. Owen, on his way eastward; and, after an agreeable and desultory conversation on the premises, and various matters, we have agreed to meet, all things concurring, in the city of Cincinnati, on the SECOND MONDAY OF APRIL NEXT, in some large and commodious place in that city. Mr. Owen being on his way to Britain, and not contemplating his return to the United States as practicable before the beginning of winter next, requested the delay of the discussion to so remote a period. It is hoped that the season fixed upon will prove acceptable to the public in general, as it is to be expected that facilities of steam boat navigation, and the mildness of the weather at that season will be favorable to such as will feel interested to attend.

From the talents and acquisitions of Mr. Owen, we have no doubt but he will be as capable of defending his positions as any man living; and when we consider his superior opportunities from age, travelling, conversation, and extensive reading for many years, added to the almost entire devotion of his mind to his peculiar views during a period as long as we have lived, we should fear the result of such a discussion, were it not for the assurance we have and feel of the invincible, irrefragable, and triumphant evidences of that religion from which we derive all our high enjoyments on earth, and to which we look for every thing that disarms death of its terrors, and the grave of its victory over the human race. A. CAMPBELL.

A STENOGRAPHER,

OF good talents and perfect impartiality, who will engage to take down and publish fully and faithfully all the speeches of said discussion, for the sake of the *copy-right* to publish the same, is wanted. I did not think of asking Mr. Owen whether he would have any objections to giving such a right for such a service, but think he will not object: for my part, I will not, provided such a a stenographer will engage so to do. We shall thankfully receive propositions from any such—and the sooner the better. Letters forwarded to me on this subject, at *Bethany, Brooke co. Va.* will receive prompt attention. A. C.

NEW AGENTS.—Bishop Leyton Smith, Murfreesborough, *Tennessee;* Wm. Bruce, Bruceville, *Indiana;* David Killough, esq. Bloomington, *do.;* J. F. Dufour, esq. Vevay, *do.;* Dr. Sylvanus Everett, Liberty, Union co. *do;* Wm. Love, esq. Barbersville, Cobell co. *Va.;* George Carpenter, New Store, Lincoln co. *Ky.;* Bishop John Probasco, Lebanon, *Ohio;* Edmund Morris, Poughkeepsie, *New York;* Benjamin S. Hendrickson, *City of New York.*

☞SOME Queries on the Nativity of the Messiah, from Frankfort, Ky. have been reluctantly postponed till the next number.

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CHRISTIAN BAPTIST

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"Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for ye have only one teacher. Neither assume the title of Leader; for "ye have only one leader—the MESSIAH."

Matt. xxiii. 8—10.

"Prove all things: hold fast that which is good."

Paul the Apostle.

ESSAYS ON MAN IN HIS PRIMITIVE STATE,
And under the Patriarchal, Jewish, and Christian Dispensations.
NO. II.

IN the close of our former essay we left the progenitors of the human race in the full possession and enjoyment of paradisaical bliss. Their Creator conversed with them *viva voce*, and they heard his voice without a tremor or a fear. They saw him, and were glad—they heard him, and rejoiced. All was calm and serene within—all was cheerful and joyous without. So rapid was their progress in this school, that Adam was soon able to give suitable names to all the animals around him; and when his acquaintance with language was thus tested by his Creator, not an imperfection or defect was found: for "whatsoever Adam called every living creature, that was the name thereof." His happiness consisted in the perfect subordination of his passions and appetites to reason, and of his reason to the character and will of his Creator. Conscious of the perfect approbation of his God, he had nothing to fear; and all his capacities for enjoyment being gratified, he had no thing to desire. In the full zenith of his enjoyment, he had not a wish uncrowned, nor a desire ungratified.

But some *tenure* of his enjoyment must be granted, and a *test* of his loyalty must be instituted This is the *reason*, as it was the *basis*, of the promise and law promulged to him. How long he was to be possessed of this felicity was not yet defined, and on what terms he was to continue in friendly intercourse with his Creator had not yet been stated. This gave rise to the law under which he was placed. This arrangement reminded him of his origin, of his dependance, and accountability; as well as anticipated any inquiry respecting the tenure of his enjoyments, or his destiny. But the nature of the law and of the promise, or the design of the trial under which he was placed, is all that interests us in reference to our design.

However we may understand the terms or description of this arrangement, whether as literal or symbolic, one thing is obvious, and that is all and alone important to know, and that is, the nature of the trial, viz. whether his spirit or his soul, his understanding

or his passions, shall control his actions. In one sentence, whether his spirit shall retain the sovereignty with which God had invested it, or his passions usurp the government. Reason was already enthroned, and had full command of all his passions, affections, and propensities; and so long as it continued at the helm, perfect subordination was to be expected and enjoyed. But if, by any means, his passions should gain the ascendant, and dethrone his reason, then disorder, confusion, and an awful reverse of circumstances, must inevitably ensue. Such was the nature of the trial. The law and promise promulged to him were predicated upon his nature and addressed to his reason, and could not fail to engage all his powers. The trial was made as easy as the nature of his relations to heaven and earth could admit, and was, therefore, the best possible test of his loyalty.

The temptation, artful as it may be supposed, was evidently predicated upon the soul or passions of the woman, and of the same character was that offered to the man. It addressed the understanding through the medium of the passions; and thus the sad catastrophe was accomplished. Man fell through the triumph of passion. His reason was dethroned by the usurpation of passion, and the harmony and subordination before existing within were now destroyed. From being the son of reason, he became a child of passion and the slave of appetite. Guilt, shame, fear, and all their horrible retinue, now invade his peace and overwhelm him in ruin and despair. There is no regaining his former standing; the controlling power is lost. In this miserable plight he was called to judgment, and the sentence was executed. Exiled from Eden, and from the approbation of Heaven, he, by an act of mercy, is respited, and becomes a pensioner under a small annuity, until his physical energies should be worn out by the conflicts of reason and passion upon his animal life. This was the necessary result of his preternatural condition. So that by a law of nature, natural death became necessary.

The change which now had taken place in Adam is difficult to be conceived of, as we can have but a very imperfect idea of his former moral and intellectual grandeur. But the best illustration we can conceive of, as it is the only analogical one we know any thing of, is a *second fall* of man, which sometimes takes place. When we have seen a person of what is now called good moral character, and high intellectual endowments, by some sudden gust of passion, or by the ravage of some nervous disease, fall into a state of insanity, we have in his former and present character a partial representation of the nature and consequences of the fall of Adam. This we conceive to be, in many respects, a good analogical picture of the first fall of man, though we do not recollect of ever having heard it so used. Persons of good moral and intellectual standing, have fallen into fits and into habitual states of insanity, in which they neither morally nor intellectually exhibit a single trace of their former character. Yet these have all the faculties and powers which they once had, but in such a state of derangement as almost to obscure every spark of intel-

lectual ability they once exhibited; and the balance being lost in the intellectual powers, actions foolish and wicked, mad and desperate, frequently characterize such unhappy beings. A restoration of such to reason and goodness is as great a change as that of a sinner from ignorance and wickedness to the knowledge, the fear, and love of God.

Ideots and mad men have sometimes, however, their lucid intervals, in which they seem to think and act like their former selves; but these are not often of long continuance. So fallen man seems, at times, in point of moral government and intellectual displays, to equal our highest conceptions of man's primitive standing: but these are often followed up by strong and long continued exhibitions of the triumphs of passions and prostration of reason and goodness.

But we may have better means of illustrating the nature of "the fall" when we contemplate man as he now appears as a *fallen being*. He is from his birth subjected to the control of appetite and passion Adam begat a son in his own likeness, immediately after "the Fall." This child was born in the likeness of fallen Adam—not in the likeness of Adam in Eden. Its misfortune is, that it is now necessarily a child of appetite and passion before it can exercise reason at all. This gives a mastery to its passions which no education, intellectual or moral, can perfectly subdue. The grand difference betwixt Adam in Eden and any of his sons, is comprehended in this one fact, viz. His *reason* first controlled his actions—*passion* first controls theirs. The appetites and passions of children govern all their actions for a time; we may say, for years, before reason at all developes itself. And what we call *reason*, is rather the shattered remains of reason, warped by passion and appetite, than that which is worthy of the name. Thus every child of Adam begins its career, impelled and prompted by its appetites and passions, for a long time unchecked by reason; and when reason at length appears, it is so weak and incapable of government, and so unaccustomed to control, that it is continually baffled by the fearful odds against it; and can never, by any effort of its own, gain the ascendancy.

But this is not all. The objects presented to the new born infant are so different from those which surrounded Adam in Eden, as of themselves, were there no other cause, to effect a wonderful change in its character and destiny. For an illustration, let us suppose that a prince and a princess, educated in the most courtly and magnificent style surrounded with all the grandeur and majesty of an eastern palace, were immediately after their marriage to commit some crime worthy of imprisonment in some dreary dungeon; and while in this wretched confinement their first child is born, and confined to the scenery around it until it has arrived at manhood; what a difference in its views, feelings, and character, compared with the views, feelings, and character of its parents at its age; and is not this difference, of whatever nature and extent it may be, chiefly owing to the difference of objects or of scenery which surrounded it in prison, contrasted with those objects of

contemplation which environed its parents from their birth to the moment of their imprisonment. This but imperfectly illustrates the essential difference in the circumstances of all human beings, compared with those of our progenitors in Eden. When we maturely reflect upon these two causes of human degradation, viz. The control of appetite and passion, and the sad reverse of circumstances surrounding the progeny of Adam, we shall find that in all their ramifications they are sufficient to constitute beings of a very different character from that which adorned our common father during his abode in Paradise.

Not prosecuting this inquiry any farther at present, we shall leave our readers engrossed in these reflections till our next.

EDITOR.

ANCIENT ORDER OF THINGS.

NO. XXVI.

On the Discipline of the Church.—No III.

IN our last we wrote on the evangelical law relative to private offences. We are now to call the attention of our readers to public offences. And before opening the law and the testimony on the treatment of such offences, we will occupy the present number in treating of these offences in general.

Whatever action, or course of conduct, contrary either to the letter or spirit of either the moral or religious injunctions or restrictions delivered by the Saviour or his Apostles, is an offence against the gospel order and the author of it; and in proportion as such offences are known, either to the society or the world at large, are they more or less public; and, as such, to be examined, judged, and reprobated, according to the law of the Great King. After speaking in terms so general, it becomes expedient to descend to particulars. And here let it be noted that too little attention is paid to some infractions of the evangelical institution, and an extravagant emphasis laid upon others, as if they exclusively merited the attention of christian communities, and were the only actions to be inquired into according to scriptural authority. Such reasoners ought to be sent to the Apostle James to learn logic. He teaches that he that violates any one commandment, sins against the authority and will of the lawgiver, as well as he that transgresses all the laws of the empire. For he that said, "*Do not commit adultery,*" said also, "*Do not steal.*" Now if you commit no adultery, yet if you steal, you are a transgressor. So reasons James the Apostle. Now according to this logic, let us attend to some offences or public trespasses very commonly not submitted to discipline in this latitudinarian age. And in the first place, let us attend to *detraction, slander,* or *evil speaking.* I do not mean to confine my remarks to that species of slander of which civil laws take cognizance, nor to those gross detractions which the different codes of ecclesiastic law take notice of; but to what, in the judgment of the New Testament, is as really and as truly

slander, detraction, and evil speaking, as those instances punished by law.

Every insinuation, inuendo, hint, allusion, or comparison, which is calculated or intended to diminish aught from the reputation or good name of any person; brother, or alien, is, in the discriminating morality and purity of the New Testament, accounted slander, detraction, or evil speaking. And here we may observe, that the terms *evil speaking* are generic, and include every word and sentence, the meaning or design of which is calculated to do injury to the reputation of others. *Slander* is a species of evil speaking, and imports false and foul imputations, or falsely ascribes to others reproachful actions incompatible with good character. *Detraction* simply derogates and defames, either by denying the merits of another, or subtracting from them. In this age and country *evil speaking* is as fashionable as lasciviousness was in Corinth. Our political papers at this time are rather vehicles of slander, than heralds of intelligence; and these feed and pamper a taste for slander and detraction, which is more likely to be the first trait of a national character, so soon as we can form one, than any other we can think of. I could wish that the same character was not likely to be merited by some of our *religious* prints, whose avowed object is to subserve the spread of evangelical principles and practices throughout the land. Where slander and detraction are the order of the day in the public walks of life, it is difficult to keep this great evil out of the church and from the fireside of christian circles.

Political and religious sects and parties, and the necessary rival interests to which they give rise, are the true causes of this awful deterioration of morals, both in church and state. Now if slander and detraction are as real infractions of the law of the great King as murder and theft, (and we must think they are,) it is difficult to decide whether any nation or any people are more rapidly degenerating than the good citizens of the American Republics. It is the more difficult to resist this contagion because of its almost universal prevalence, and few appear conscious either of the enormity of the evil, or of what constitutes it. Even "*ministers of religion*," as they are fashionably called, seem not to think that more than the tithe of their public sermons are religious slander or detraction. Nor is this sin confined to one sect either in church or state. Society is working itself into such a state as to make aspersions, defamations, and slander necessary to political health. And what is still worse, the "*religious presses*," controlled by good and religious men, are giving countenance and encouragement to this pernicious custom. Insomuch that one-sided representations, inuendos, and detractions are supposed to be expedient for the maintenance of the popular plans and benevolent undertakings of the good men of the earth.

Men have their political and ecclesiastical idols; and these they worship not only with incessant adulations, but they offer them whole burnt offerings of the fame of their rivals. They seem to think no sacrifice is so acceptable to the idol of their party, as the

good name of his competitor. The morning and the evening sacrifices of the Jews were not more regularly attended on in the tabernacles of Israel, than are the hecatombs of defamation and scandal in the temples of rival interests. No public nor private virtue can shield its possessor from the shafts of envy, and the calumnies of intrigue, should he be so unfortunate as to be nominated for any distinction amongst his peers. That moment his promotion is named, every restraint laid upon the tongue and the pen is withdrawn; and he stands a naked target upon a hill, to be pierced with the arrows of slander from every point in his horizon. He stands as a criminal upon a pillory, unprotected by law, unguarded by the sanctions of religion and morality. No man feels himself a sinner when he robs him of his good name, and as remorseless as the licensed hangman, he devotes him to destruction. So appears the state of things in the present crisis; yet but few seem to think that the evil is of much magnitude, or consider it in any other light than a tax which must be paid into the revenue of the Temple of Fame. And yet methinks the life and the public services of a Washington or a Moses, protracted to the age of a Methuselah, could not atone for the guilt contracted in the present campaign for a four years magistracy in these United States.

But whither am I straying from the subject before me! I only intended to observe, that so popular is the evil of which we complain, that it has become less offensive to our feelings, and we have become less conscious of its malignity; so that in religious, as well as in political society, it has become quite a matter of course, or a subject of easy endurance, if not of perfect forbearance. And even christians seem to feel little (if any) compunction when they are whispering, backbiting, evil surmizing, and suspicioning one against another. Judgments well informed and tender consciences recoil at the very thought of derogating from the good name of any one whom the law of love embraces as a fellow-christian. Christianity puts us upon quite a different course; it teaches us to esteem another better than ourselves; it extols that love which hides a multitude of sins, and ranks all detractions, slanders, and envy the root of this accursed fruit, amongst the works of the flesh, and associates the actors with Satan the accuser, and his kindred spirits bound over to the day of righteous retribution. Every thing incompatible with the most cordial affection, is incompatible with the relation subsisting in the church of Christ; the nearest and the dearest, as well as the most permanent relation known on earth. The second birth introduces all into one family, one brotherhood, one inheritance, one eternal relation, which neither time, nor distance, nor death itself can destroy. In this relation, the highest pleasure is to see all honorable, irreproachable, and of exalted purity. It prompts us to draw the vail of forgetfulness over the defects, and to hide the faults we see in our brethren. It constrains the whole brotherhood to take cognizance of the person who, by a hint, inuendo, or allusion, defames any one they have confided in, and honored as a *christian* brother. It constitutes the good name of each public

property, and can view in no other light than in that of a thief or a robber, the person who steals away a jot or tittle of the good character of any one of the sacred fraternity. Whenever this ceases to be the character of any religious society, they have fallen from their first love, and have lost the highest ornament which adorns christian character. And here let us pause for the present.

EDITOR.

[THE following Letter was written by a christian in New York, to a christian in Georgia, without the least expectation of its ever finding its way into this work, or of being laid before the public; but it happened to fall into our hands, and after reading it, it seemed to breathe so much of the genuine christian spirit, that we thought it worthy of being preserved as a specimen of true devotion and of that christian affection which the love of the Sacred Oracles inspires. Both the writer and the person addressed are supremely attached to the ancient order of things, and constant students of the Holy Scriptures. But it speaks for itself.] ED.

NEW YORK, *January* 6, 1828.

Dear Brother in the Lord,

I SALUTE you, beloved, as a brother disciple; and would desire you to sit down by the road side and commune together, and warm one another's hearts, in talking over, with the greatest freedom, the wonderful, the super-astonishing subjects revealed in the Bible.

Here, brother, I have this precious book of Jehovah. Suppose we open it. But before we begin to read it, brother, dont our hearts respond to each other, and say, What an invaluable treasure we have in possessing this book—this book above all price! How insignificant all other books compared to this! We love and esteem it infinitely above every other book for its transcendant excellencies—for its antiquity—its sublimity. For example, "*God said, Let there be light, and there was light,*" &c. Its history, the history of the world, from the creation to the consummation of all things. Its biography, the lives of prophets, kings, our blessed Saviour, and his apostles. If we want to read of crime and he end of this cursed fruit, we see it in the destruction of sinners by the flood, and of Sodom and Gomorrhah, &c. &c. Do we want to see pride humbled and humility exalted? we read it in the book of Esther—proud Haman degraded, and humble Mordecai exalted. Do we want to see God vindicating the cause of an oppressed people, who had been held in bondage by a cruel tyrant for centuries? we read here of the oppression and deliverance of the children of Israel out of Egypt, and the destruction of Pharaoh and his host in the Red Sea. &c. Do we want poetry full of sublime sentiment? let us read Job, Isaiah, the Psalms, and the lesser Prophets. Nothing can be compared to these poems in all the world. Do we want prophecies and their fulfilment? in what other book in the world shall we find this, but in this blessed Bible? Do we want to read of covenants or wills? we have them in this book—the Old

Will or Covenant God made with the fleshly seed of Abraham, promising them the land of Canaan, and all other earthly blessings, on condition of their obedience, and sealing or ratifying this Will at Mount Sinai with the blood of beasts—hence the practice of sealing wills or covenants with *red* wax.

But our gracious God did not intend this should be his last Will and Testament for his prodigal children. Oh no! Our heavenly Father said (if we may so speak) in his benevolent, merciful, and compassionate heart This Covenant will not do for my children; they will not, nor can they keep its requisitions; they will, according to this covenant, be all disinherited; they will remain prodigal; they will never return to my house; I shall never see my lost children; I cannot bear this; I must reclaim them; I must embrace them; I must make them happy under my roof. This Will or Covenant of mine must be defective; it embraces too few of my children; why, look! it only includes the family or fleshly children of Abraham; my Gentile children are all excluded. The ceremonies are too many, and too expensive and burdensome. Behold the inheritance I bequeath is too mean in its value and extent—too limited in its duration; and I perceive it has a clause in it that will kill every one of my children. Why I say in this Covenant, "Cursed is every one that continueth not in all things written therein to do them;" and "the soul that sinneth shall die." Why it is all defective, it will not answer the purpose; it will not bring back my children. I will therefore make a new covenant, which I am sure will bring them back. I will make a covenant that will include both my Jewish and Gentile children, all that will be reconciled in their minds to me. I will try to prove in the highest possible manner, that I love and pity them; that I desire above all things that they should return to my embrace as the only certain friend that can do them good, and not perish by the hand of their enemies. I will send my Son, my well beloved and only begotten Son, to the very place where they are to seek them, and to assure them of my love, and invite them to return to their Father's house; to forsake their wicked and unprofitable ways, and thoughts of me; that I will have mercy on them, and abundantly pardon all their sins and transgressions; that I will not upbraid them for any of their past conduct; but, on the contrary, embrace them most cordially, and rejoice over them as my beloved children, and bless them exceeding abundantly above all that they can desire. He, my Son, shall show them this my New Covenant, that includes every creature of them, no matter what their colour or condition, or however far they have strayed, or drenched themselves in crimes; whoever of them believes this gracious proclamation of my son, and thereby becomes reconciled to me, shall inherit all the great provisions of this my Last Will and unalterable Covenant.

Why, my dear brother, give me your hand. Let us embrace each other as redeemed sinners. Is it true? Is this wonderful good tidings true that we have such a Covenant God and Father? Let us open this Covenant, for we have got it here in this blessed *Bible, and in our* own language. Blessed be our Heavenly Father

for such a treasure to us his prodigal children. Dont it seem, brother, that "the trees clap their hands, the little hills skip, and the mountains leap for joy?" All nature, animate and inanimate, praises God for his goodness, and for his wonderful works to the children of men. But before we get up, brother, from our seats, to travel towards our Father's house, let us look a little into our Father's Will, and refresh our minds with some of the provisions and promises, and the love and mercy which appear to dwell in our Father's heart, expressed and made known in this blessed Will or Covenant. See, brother, this Covenant says we are all the children of God by belief in Jesus Christ, (his beloved Son, who came to seek and save us from our woe;) "and if children," it says further, (O wonderful love!) "then heirs, heirs of God and joint heirs with his own peculiar Son." Did he rise from the dead? So says this Covenant, (see chap. xv. 1 Cor.) Shall all believers triumph over death and the grave? See, brother, in anticipation of this great event, the dead in Christ rising first, (before the living are changed or the wicked raised,) coming up out of the sea, and those out of the dry land, as they rise and ascend with their immortal and incorruptible bodies; the saints when alive on the earth will be changed too in a moment, in the twinkling of an eye, and all ascend together, shouting and singing that triumphant song. "Oh Death, where is thy sting! Oh Grave, where is thy victory!" &c. 1Cor. xv. And, my brother, dont you think, for his grand and glorious prospect overwhelms us with thoughts. I know you say, Yes, brother, my mind is full of thoughts of our future glory. Suppose we give vent, and let our thoughts flow a little on this delightful subject. Dont you think, brother, our bodies and spirits will be made perfect, every faculty of soul and body fit to be a companion of a holy God, &c. our affections properly placed, undivided, our memories made so perfect as to retain all we see and hear, a storehouse of heavenly, holy, and wonderful knowledge, always accumulating through the countless ages of eternity; and on which faithful record we can at any time turn our eyes and read the past, though it may be millions of years back; so shall be never at a loss for a subject of God's goodness, love, mercy, wisdom, power, majesty, &c. and so our other faculties: our conceptions will be strong and clear, able to communicate our thoughts on any subject with ease, grace, and perspicuity—and so of our will. God's will, will be our will, perfectly so; so of our understanding, so of our reason, all perfect. &c. &c.

Brother, before we rise let us consider a little more about our heavenly Father's Will. Let us look at the seal, and examine who are the witnesses. See what a long list of witnesses. Let us read their names: Enoch, Noah, Father Abraham, Isaac, and Jacob, Joseph, Moses, Joshua, David, Daniel, Isaiah, Jeremiah, Ezekiel, and all the Prophets, and John the Baptist, and all the Apostles; but time would fail us to read them all. But stop, here is a name in large capitals, JESUS CHRIST THE SON OF GOD. Wonderful! And look at this large red seal, which spreads before the names of all the witnesses. It appears to be blood. Why, brother, it is blood. Perhaps the Covenant will inform us about this singu-

lar seal, that appears to ratify the whole Covenant. Let us look. Yes, read, brother, there it is (Heb. ix. 11. to end,) Hold, brother, that will do. No doubt this wonderful seal is explained in other parts of the Covenant more particularly. Look here, brother; while you were reading I cast my eye on another part of the Covenant. O wonderful! only to think of the compassion of our heavenly Father to us his prodigal children! his assuming our infirmities! that after giving us so many witnesses and ratifying this covenant with such a wonderful seal, he has confirmed the whole by an oath, (Heb. vi. from 13th verse,) it reads thus—"Wherein God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope set before us. Blessed and praised be God for such a glorious hope, full of immortality. Amen, you say brother. Amen, say all the witnesses. Amen, say all the martyrs, all the church, all the angelic host, and at last we shall unite with all the redeemed around the throne, shouting and singing that blissful song, 'To him that loved us, and washed us from our sins in his own blood, and made us kings and priests to his and our Father, forever and ever." Amen.

Let us now rise, brother, and travel on our journey. First let us take good care of that blessed Covenant of our Father's, for we will want often to look into it to refresh our minds, and to know more perfectly our Father's will respecting us. Now that we have put it in a safe and convenient place, so that we can get it any moment we want to look into it, by day or by night, we will run with patience the race set before us, laying by every weight and the sin that doth most easily beset us, looking unto Jesus, who has run the race before us. See him yonder, brother, seated at our Father's right hand, crowned with glory and honor, waiting to receive and crown us, and to set us down with himself in all his Father's glory. Come, brother, give me your hand, let us exceedingly reach ourselves forward, press along the mark for the prize of our high calling, that we may be crowned, not with such a perishable crown as a wreath of parsley or laurel; but with the ever-abiding crown of everlasting life, and never-ending happiness in our Father's house and presence. While we are running this race, brother, let us take care that we run by the line marked out by the Judge. Let us be temperate in all things, and keep our bodies under, (our sinful lusts and passions,) thus running, brother, with our prize in full view, surrounded by a crowd of witnesses and our Judge looking at us.—— H.

COMMUNICATION.

Mr. Editor,

IT must be acknowledged by all who read the *Christian Baptist*, that it possesses this decided advantage over every other religious publication of the day—that it does not present a cross-eyed, one-sided view of things, and that it does not shun nor hate the light of truth and investigation, and that *all* questions which are comprehended within the field of reason, sound philosophy,

and revelation, are fairly answered. This magnanimous characteristic of your publication has caused many to seek a residence in the fat vallies of Virginia, who would otherwise have lived and died on the cold, bleak, barren, Esauic or Edomitish mountains of scepticism, mysticism, and sectarianism.

This consideration induces me to send you the following communication, which I shall entitle Facts, Fictitious Tales, Religious Romances, and Pious Crusades I have been frequently solicited to enlist in this pious and holy war, but refused; because, having been often deceived by specious titles and fictitious adventures before, I determined not to engage in any thing called religious, which was unauthorized by Heaven. I have seen and read some of the most wonder-working tracts yet published; but they all have failed to convince me that they are the secret powerful messengers of God, fruits of the Spirit, mighty moral sweeping engines, that are to loosen this government from its present basis, and to precipitate it upon some other adjacent government. If I did not see and know that these "mighty moral engines" were all propelled by *sectarian steam*, and that each one was large enough to fill the river, without allowing the other to pass; and that when they meet there will be racking and cracking of the boats, screaming and hallooing of the passengers, and lashing and dashing of the waves; I would have embarked in one of them with some of my worthy friends and compeers, and gone from place to place, influencing the multitude to wade through blood and walk upon the bodies of the slain, to accomplish this pious crusade.

There are some scattered fragments of scripture in a few of these moral revolutionizing engines, much fiction and exaggeration in most, falsehood in many, the whole truth in none, sectarianism in all, and *money*, the root of all religious evils, the foundation.

This morning, in looking over Mr. Keeling's Religious Herald, of February, 1828 printed in Richmond, Va. my eye was caught with the front piece, headed "Usefulness of Tracts." As I knew this to be a Baptist publication, and seeing it headed *Religious Herald*, by a Baptist editor, I was disposed to give it a dispassionate reading, thinking that I might find "one among a thousand" of these *moral engines*, that were true, all true, and nothing but true. But I was not as fortunate as Solomon. The editor states that the "recorder is willing to be held responsible for the authenticity of the facts. We hope to hear from him again soon." The prominent points of this Thanatarguss tract, are these:—A little, ragged, dirty boy, in the lower part of N. C one day on the road had a tract or sermon thrown to him from a carriage by a lady, who his mother told him was his cousin, S. B from N who did not know him in his dirt and rags. The sermon was entitled a Tract for Children, and coming from his cousin made it still more precious. In this sermon Christ was represented as the Shepherd of his sheep, and little children as composing a part of these sheep. In this sermon his sufferings to save little children were most touchingly depicted, together with the danger they were in without repentance. Reading this led him to prayer and supplication. His Father

had an old Bible which he read with much interest and prayer. Some time afterwards he understood there was preaching twelve miles distant. He went, and heard the way to God through a Mediator. He embraced him by faith, and he was formed in his his heart the hope of glory. He after this event read his Bible, and was baptized into his Saviour's death.

QUERIES.

1. Was it the tract, the scripture in the tract, the preaching of Christ as a Mediator, or the reading of the sermon on the apostacy of Francis Spire, which is mentioned in the narrative, or the reading of the Bible, that converted this little boy?

2. If it was the tract, or Francis Spire's apostacy that converted him does he not need converting again?

3. Was not this a Baptist tract, and was not the publication of it designed to show that Baptist tracts are superior to all others in making Baptist converts? and will not the same rule apply to all other sects?

4. Are little children, in the popular sense of the phrase which is here used, a part of Christ's sheep, according to the Baptists' faith, and according to the 10th of John, where Christ says, "My sheep hear and obey my voice, and follow me?"

5. When this sermon, which converted this little boy, stated that little children are a part of Christ's flock, did it state the truth or a lie? and which converted him, the truth, or a lie, or both?

6. As the Baptists', and all orthodox confessions of faith, speak of elect infants, or little children, does this not imply that some infants are non-elect? and are not all non-elect infants in danger of damnation, without repentance, as well as this little boy was?

7. Do the Baptists believe that such little children as were *brought* to Christ by others, and upon whom he laid hands, and such as this useful tract mentions, ought to be exhorted to go to Christ, when they know it to be impossible?

8. Are not these "mighty moral engines" calculated to supersede the word of God, and to produce the evil which Solomon saw and deplored—princes walking on foot, and servants riding on horses? Is not the word of God so lame, and its feet so muffled with tracts, sermons, &c. that it cannot travel with its former velocity; while these servants are travelling with stage, and even *steam-boat speed?*

9. If these wonderworking servants are so mighty, is not the word of God superfluous? And if the word of God is quick and powerful a two-edged sword, the breath of his mouth, a hammer, a fire, like rain and snow, are not these modern engines superfluous, and thefts from the lamp of God—the mere setting rays of his word?

10. How many of the ancient congregations were acquainted with the power of these steam engines, when the word of the Lord ran and was glorified, and thousands were born in a day?

11. Was it these "moral engines" that produced the recent great accessions in Kentucky and Ohio! or was it the ancient gospel?

12. Had not christians better print and distribute Matthew's, Mark's, Luke's, and John's account of the sufferings of Christ, to convert little and *big* boys, and leave these "moral engines" to *money*-lovers?

These few hints are respectfully submitted to the consideration of your numerous and intelligent readers—by

ARISTIDES.

LETTER TO THE EDITOR.

Frankfort, Ky. May 31*st*, 1828.

Dear Sir,

BEING myself a student of the Scriptures and a seeker after truth, I have met with a difficulty of a very serious nature, which, if removeable, I have thought you could remove it; and doubting not of your good disposition, I have determined to lay my case before you, and ask your aid. Christian or no christian, depends upon the answer; or rather, I should say, upon a plain, clear, and satisfactory reconcilement between the accounts of Matthew and Luke, of the origin, birth, and treatment of Jesus; and the conduct of "his parents," Joseph and Mary, until they were resettled in Nazareth. For, to me, very inconsistent are these accounts; and hence my difficulty. From which I have not been able to relieve myself, without supposing the accounts related to two persons who were born, or reported to have been born, at Bethlehem. You know the gospels too well to need a reference to the first and second chapters of the above named Evangelists for their respective histories.

Now you are possessed of the subject, permit me to tell you that I am unskilled in languages; I want no new translations; follow the obvious meaning of the words; and where they import facts, I shall admit the facts referred to, as they are represented:—if in nature, why in nature? if supernatural, then be they so; while I hold an adherence to fact an indispensable rule and condition of the exposition desired. *There is no truth in narratives where the representation is different from the fact.* Therefore, as a seeker after truth, I beg you, (supposing, for the cause you are engaged in, if not of courtesy, you will notice this letter,) attend to the facts of the two stories, and place them side by side, as you trace them step by step. I languish for conviction; and willing, if it can come, it shall come from you. I shall lose no time in announcing it to you. Had I not known, as one of your subscribers and otherwise, your readiness to engage in solutions of the kind proposed, I should not probably have taken this liberty with you, which may have an effect beyond the day.

Accept the respects of yours, &c. H. M.

ANSWER TO THE ABOVE.

Dear Sir,

I AM always pleased to find a student of the Bible inquiring after facts; for it is a volume of facts of the most interesting import ever presented to the human mind. These facts are stated with the most artless simplicity which can be conceived of, and are narrated in the style and manner of the ages in which they are said to have happened. Had the sacred historians been any thing else than what they pretended to be, they would have adopted any other course rather than that which they adopted. But, conscious of the irrefragable nature of the statements they give, they manifest, in no in-

stance, the least solicitude about the credibility of their narrative. As though careless how their testimony would be received, they are at no pains to reconcile apparent incongruities, or to explain facts suitably to any particular design. They relate what they conceived necessary to be known in order to produce faith in their readers, and leave them to examine their histories without offering a bribe to their understanding, or a bias in favor of any darling scheme—well aware, as the fact proves, that the more strictly they are examined, the more impossible it will be to discredit their narration. But to the point in hand:—Matthew and Luke do not, in any instance, contradict one another in the narratives to which you refer. They wrote in different parts of the world, and at dates more than 20 years apart, but do not record all the same facts nor all the same circumstances of the same facts which they record. [See my "Hints to Readers," New Translation, page 211.] This, you know, often happens among different witnesses on the most common-place topics, and in ten thousand cases where neither the court nor the jury ever suppose there is a real contradiction. First of all, Matthew gives the lineage of Jesus Christ from Joseph to Abraham. He begins with Abraham, descends through the line of Judah to David—from David through Solomon, down to the death of Josiah and the removal to Babylon—and thence through Jechonias, the youngest son of Josiah, till Joseph espoused Mary. Luke begins with Jesus and ascends through Eli, the father of Mary, up to Nathan, one of the sons of David; and thence through David ascends in the same line with Matthew, up to Abraham, and thence ascends higher than Matthew, even up to Adam. You know that David was the ancestor both of Solomon and Nathan; and as Luke gives the *natural* descent of Jesus by his mother from David, it behooved him to trace Eli, her father, up to David, through that branch of David's family in the line of Nathan. Whereas Matthew, intending only to show his *legal* descent by his reputed father Joseph, from David, he traces the ancestry of Joseph up to David through that branch of David's family descended from Solomon. Thus the lineage of Luke and Matthew differ from David down, but agree from David up. David was the ancestor of both Joseph and Mary, but by different sons. He was the ancestor of Joseph by Solomon's family, and he was the ancestor of Mary by Nathan's family. So far there is not the least contradiction. Luke mentions forty ancestors of Jesus by his mother, up to David. Matthew mentions twenty-six ancestors of Jesus from Joseph to David. In this there is no contradiction. You may have a hundred and forty ancestors by your father, up to Noah—and your wife may have two hundred ancestors, by her father, up to the same parent, without supposing any difficulty. In comparing these rolls of lineage with those found in 1 Chronicles, chapters, xxiii. xxiv. xxv. and xxvi. you will find that, in the Jewish style, the word *father* often denotes *ancestor*, and the term *son* means sometimes no more than *descendant*, and the term *begat* only denotes the line of descent. This unfolds any difficulties that I know of in the registers of Matthew and Luke.

The most apparent contradiction in this department, on which some very ignorant sceptics have descanted with so much apparent triumph,

is in Luke's calling Joseph a son of Eli, and in Matthew's calling him a son of Jacob. Now this, so far from being a contradiction, when fairly and fully understood, is rather a corroboration of the truth and honesty of the two historians—and, indeed, it tends to explain difficulties which have puzzled some commentators. This apparent contradiction and difficulty I solve as follows:—

1. According to the Jewish custom and law, when the head of a family had no male issue, whosoever married his daughter, especially his first born daughter or his only daughter, was enrolled as his son in the family registers, which were kept with great care by all the communities and tribes of the Jews. An instance of this sort, for illustration, I will just state. From the book of Ruth it appears that "the line from Salmon through Elimelech became extinct by the death of the two sons of Elimelech, whom I take to have been the eldest branch of Salmon's family. On this event the right of succession devolved on the next or second branch; but as the descendant of that branch declined to comply with the law of consanguinity, and chose to continue to be the head of a subordinate family bearing his own name, the right therefore devolved on Boaz, who appears to have been a grandson of Salmon, by the third son of Salmon; and by marrying the widow of Elimelech's son he gave up his claim of establishing a family to be called by his own name, and took the title of Son of Salmon. So in the case of Joram, and the succession of Ozias, it appears from 2 Chron. xxi. that the Philistines and Arabians destroyed the family of Joram, so that he had not a son nor a daughter left, save only his youngest son Ochosias; and by 2 Chron. xxii. it appears that Ochosias being slain by Jehu, his mother Athalia slew all the rest of the royal seed, save only Joas, whom Josabeth, the wife of the high priest Jodac, stole, and kept concealed till he was seven years old. He was then made king, and reigned 40 years, and was succeeded by Amasias, [see 2 Chron. xxv.] who reigned 29 years; but a conspiracy being formed against him, Azarias *alias* Ozias [see 2 Kings, xv. 1.—2 Chron. xxii.] was made king in his stead, and called *Son of Joram*, the line through Ochosias, Joas, and Amasias, being then extinct or set aside." Here we see that a person is called the *Son of Salmon*, who was not his literal, but only his enrolled son; and another is called the *Son of Joram*, who was not his natural or literal son, but only his *by law established*, orenrolled son. In this way the families and communities of the Jewswere kept up.

2. Now Eli, the father of Mary, the mother of Jesus, having no male descendant, it was agreed in the espousals of his eldest daughter Mary—(for he had another daughter Mary, the wife of Cleopas, for it was not an uncommon thing among the Jews to have *two daughters* of the same name) to Joseph that he would renounce the idea of becoming the head of a subordinate family, and be enrolled as the *Son of Eli.*

3. His being enrolled as the *Son of Eli*, or as Luke expresses it, "*by law established the Son of Eli,*" explains two items of some importance in the history. 1st. It was the occasion of Jesus being born in Bethlehem; and 2d. It was the cause why the children of Mary.

the wife of Cleopas, viz. James, Joses, Simon, and Judas, were called the brothers of Jesus. When the decree of Cesar Augustus gave occasion for a general enrolment of the inhabitants of the land of Judea, it became necessary that Joseph should be placed upon the roll with Mary his wife: and although it was not necessary that every woman should accompany her husband on such occasions, it was necessary on this occasion because of *the transfer* to be made in favor of the house of Eli, that Mary his daughter should be present, that it might be made in the most authentic manner, [See Ruth, ch. iv.] The decree of the emperor fixed the time, and the transfer to be made, obliged the attendance of Mary, though in such circumstances; and both together were the occasion of the Messiah being born in Bethlehem, according to the ancient prophecies. Again, when such a transfer was made the first born became the lineal descendant of the father of the family, and his children, though only cousins, were supposed to be nearer of kin than ordinary cousins, and were called *brothers*. This was the reason why the children of the other Mary, the wife of Cleopas, were called the brothers of Jesus. For in other cases the Jews used the term expressive of the relation we call *cousin*, as in the case of Elizabeth and Mary. Now all these circumstances taken together, show with what propriety Luke calls Joseph the *Son of Eli*, though the natural descendant of Jacob. It also accounts for the birth of Jesus at Bethlehem, and gives a suitable occasion why the cousins of Jesus were called his brothers. For the scrupulosity and care with which these matters were attended on, see Potter's Antiquities of Athens. These things premised, I proceed to state the facts concerning the nativity and childhood of the Messiah, gleaned from Matthew and Luke.

While Augustus Cesar was emperor of Rome, and Herod king of Judea, John the harbinger was born, son of Zacharias and Elizabeth. Before his birth an angel announced to Mary, the espoused wife of Joseph, the literal son of Jacob, and the *by law established* son of Eli, that she should bring forth a son miraculously conceived, of divine origin, and predicts his future destiny. Joseph and Mary at this time lived in Nazareth, a city of Galilee. In consequence of the decree of Augustus, and in fulfilment of the contract with Eli, Joseph and Mary went to Bethlehem the city of David to be enrolled. While there Jesus was born. That same night an angel of the Lord appeared to shepherds in the vicinity of Bethlehem and announced to them the birth of the Messiah in the city of David. When eight days old he was circumcised, and named Jesus. After the days of his mother's purification were accomplished, he was taken up to Jerusalem by his parents, and the usual rites of dedication were attended on. While in the temple, Simeon, a just man, and Anna, a prophetess, moved by a divine impulse, recognized him, eulogized his mother, and predicted his career.

About this time a star in the east appeared to a sect of eastern philosophers called the magians. They came to Jerusalem to inquire *his birth place, and to* do him homage. Herod and his courtiers are *alarmed and consult for his* life. The magians, led by the star, dis*cover the place of his* residence, enter and present their gifts. They

return to their own country without acquainting Herod of his abode, Herod, incensed at the neglect of the magians, resolves on killing the child, and despatches those within the period he supposed of his age. Before this bloody decree is executed, Joseph is admonished to flee into Egypt, and by night departs thither. He continues with the child until Herod dies; returns to Judea, but is afraid to settle there, and by a divine monition retires to Nazareth. Jesus passes his childhood there, and is not spoken of until he arrives at the age of twelve, at which time he is taken to Jerusalem, and on one of the great festivals is taken notice of by the Doctors, whom he astonishes by his uncommon wisdom and sagacity. Such are the facts as stated by Matthew and Luke. And as to incongruity or contradiction, I can see none. If any difficulties occur to you on these narratives, which I have not noticed, please state them definitely, and they shall receive due attention. I know of no other or greater than I have noticed.

Wishing you, and every student of the New Testament, all the revealed knowledge of the only true God, and his Son Jesus Christ, I subscribe myself your friend,

THE EDITOR.

AN APPEAL TO THE UNCHARITABLE.

SO much as has been plead for the rights and liberties of the free born sons of the free woman, even amongst the Baptists, who have gloried in the liberality and freedom of their church polity, there are frequent displays of intolerance and tyranny, which would not have been incompatible with the policy of the Old Mother of Bigotry and Proscription some few centuries ago. We are, however, glad to say, that these occurrences are comparatively very rare, and that we have only heard of two or three of recent date. These are not to be attributed so much to the genius of their ecclesiastical policy, as to the spirit and temper of unsanctified individuals who have crept in unawares. There is the peculiar genius of each ecclesiastical policy, as well as the peculiar genius of the individuals which adopt it. There are as good republicans under the monarchies of Europe as any in the United States, and some as staunch monarchists in these United States as there are in England or France. This is as true of the members of every ecclesiastic establishment, as of the citizens or subjects of the civil governments in the Old World and in the New. But there is no scheme of ecclesiastic policy under which tyranny and proscription appear so odious as under the Baptist system. There is light enough to exhibit its deformity, as the shade in the picture exhibits in stronger colors the beauties of the painting, so the light in the congregational economy seems to render more glaring the darkness of tyranny wherever it presents itself in the Baptist communities.

We have been often asked, What is a church to do when some of its members oppose any attempt towards a more exact conformity to the institutions of Jesus Christ? and, What is a church to do when other churches are threatening to declare non-fellowship with it for its attempts to obey more fully the apostolic traditions? To [illegible] *questions the answer* which Peter gave to the Sanhedrim seems to be *always in season*, viz: "*Ought we not to obey* God rather than men

It is, however, expedient to avoid divisions, and to maintain peace, so long as it can be maintained without the sacrifice of truth. We must condescend to all christians, however weak, so far as allegiance to the Lord will permit. But the most zealous opposers of reform, and of a return to primitive usage, are said to be carnal, worldly, speculative, and prayerless members of the respective communities. These are content with the forms of religion in any shape which does not pinch them too closely, or require a too great disconformity to the world. These, in all ages, have been the greatest opponents to *a return to Jerusalem*. They have married the Babylonish women, and prefer the latitudinarian principles and practices of the Chaldean idolatry to the strict and spiritual worship of the God of Israel. These have always been a dead weight on those who wish to worship God in spirit and in truth. Some of them will continue in Babylon all the days of their lives; for, like the Jews in the wilderness, they would rather return to Egypt, to the onions and flesh pots of Egyptian slavery, than eat the manna, and proceed towards Canaan. These prayerless, speculative, worldly christians (forgive the abuse of the sacred name) are always zealous for the traditions of the elders, and are rigid in their contentions for the present state of things. But to please their taste you must be as latitudinarian as themselves, and prefer the friendship of the world to the honor which cometh from God only. They will tell you they were converted under the present order of things, (and, indeed, they do tell the truth, for they look like it) and they can entertain you with a long recital of a work of grace upon their hearts. To this we have no objections, provided they could show a work of grace upon their lives. But so long as we have only *their word* for what they have felt, and *see* what they do, we are compelled to judge by the Saviour's prescription, which saith, "*By their fruits you shall know them.*" But all who have known the grace of God in their hearts, will show it in their lives; and it matters not, according to the above prescription, what men may have felt, or *say* they have felt, so long as their lives are not in subordination to the authority of the One Only Christian Lawgiver. We must say they are either self-deceived or gross hypocrites. For we hold it to be a self-evident position in the christian science, that *whosoever is born of God will keep his commandments*, and will, like Paul, desire to know the will of the Lord.

But to those *christians*, in any religious community, who seem unwilling to return to the Lord, or who are satisfied with their present circumstances, and somewhat disposed to proscribe all inquiry and investigation—I should think that an appeal, such as the following, could not be made in vain, provided they have a spark of christian love, or even of Baptist liberality:—

Brethren, you profess to be christians. Like Isaac, the son of the free woman, the child of promise, you profess to be free born. This is a sacred and a solemn profession. The Lord your King, your Prophet, and your Priest, calls you his people, and requires your whole and undivided veneration and devotion. To honor and obey him you have solemnly vowed; and must either renounce your own profession or yield him unreserved submission. He has repeatedly

taught you that you-"*cannot serve two masters.*" You cannot court honor, fame, or worldly respectability, and seek the honor which comes from God only. You cannot seek to please men, and at the same time be disciples and servants of the Lord Jesus. You cannot venerate the doctrines, traditions, and commandments of men, and at the same time obey the commandments of your King. You must serve the Lord with your whole heart, or he will not own you at all. You must be content with his approbation, with the "*Well done, good and faithful servant,*" or you will never obtain it. Now we beseech you, for the sake of him who died for our sins, who opened to us the gates of immortality, that you put yourselves under his guidance. No obedience is acceptable to him but unreserved and universal obedience. He calls no religion his but that which governs all the actions of the life. But if you cannot perceive, if you do not understand all his requirements as we do, we then ask your permission to allow us to obey him as far as we understand the meaning and scope of his requirements. We say we ask your *permission*, not as if our obedience was to be suspended upon, or measured by, your permission: for whether or not, we must and will obey; but we desire you to permit this without uncharitably unchristianizing us, or attempting to lord it over our consciences. So long as you appear to us to love and venerate our King, we will love and honor you; we will bear with your mistakes and your misunderstandings, so long as they appear not to proceed from a perverse obliquity of will, but from a simple misapprehension of the will of our Lawgiver. We will not lord our views or our sentiments over you: we will not denounce you as either traitors or rebels against him that is crowned Lord of all, because you cannot walk as fast as we; nor will we submit to have our rights and liberties wrested from us; nor any lords to reign over our faith or obedience, but the Lord of all. Do then, brethren, allow us the rights and liberties we allow you. Your principles, your profession require this. As you would not permit others to become masters of your faith, nor dictators to your practice, assume not the character of masters nor dictators to us. So far as we are agreed in our apprehensions and sentiments, "let us walk by the same rule, let us mind the same thing;" and thus we will maintain unity and peace with all them of a pure heart. We will commune with you and welcome you to commune with us in all acts of religious worship, so long as you hold the head, and build upon the foundation of the Apostles and Prophets; and so long as you will allow us to worship him agreeably to our own consciousness of his will. We already agree in all the grand items of christian faith. We adore the same Lord God—we worship, confide in, and supremely love the same Saviour—we all partake of the same Holy Spirit. We believe the same glorious facts, and hope for the same blissful resurrection. Why, then, bite and devour, or consume one another. Let us, then, aim at union, harmony, and love; and by our mutual prayers and endeavors, we shall come to be one in all the items of christian worship, as we are now in the one body, the one spirit, the one hope, the one Lord, the one faith, the one immersion, the one God and Father of all. We entreat you, then, to extend to us that love and respect which you would require of us and all christians towards yourselves.

We meet you then on *holy ground*, the ground on which the holy Apostles stood. We are for unity—for harmony—for peace. If discords and divisions must ensue, the blame shall not be ours. We will bear and forbear to the utmost limits which the constitution and laws of the kingdom of Jesus permit. We call Heaven and earth to witness that we will pursue peace with all our hearts; and that all that a conscience void of offence towards God and man can do to prevent division, shall be done by us. But, brethren, we trust that your love to him that gave himself for us, and your fear of offending him, will induce you more than any thing we can say, to seek the peace and prosperity of Zion, the city of our God. EDITOR.

Bishop Beveridge's Resolutions concerning the Choice of a Wife.

"ALTHOUGH it be not necessary for me to resolve upon marrying yet it may not be improper to resolve, in case I should, to follow these rules of duty:—First, in the choice of a wife; and secondly, in the affection that I ought to bear towards her. As for the first, I shall always endeavor to make choice of such a woman for my spouse, who has first made choice of Christ for a spouse to herself, that none may be made *one flesh* with me, who is not made *one spirit* with Christ my Saviour. For I look upon the image of Christ as the greatest mark of beauty I can behold in her; and the grace of God as the best portion I can receive with her. These are excellencies which, though not visible to our carnal eyes, are, nevertheless, agreeable to a spiritual heart, and such as all good and wise men cannot choose but be enamored with. For my own part, they seem to me such necessary qualifications, that my heart trembles at the thoughts of ever having a wife without them. What! shall I marry one that is already wedded to her sins? or have possession of her body only, when the Devil has possession of her soul? Shall such a one be united to me here, who shall be separated from me for ever hereafter? No: if ever it be my lot to enter into that state, I beg God that he would direct me in the choice of such a wife only to lie in my bosom here, as may afterwards be admitted to rest in Abraham's bosom to all eternity;—such a one as will so live, and pray, and converse with me on earth, that we may both be entitled to sing, to rejoice, and be blessed together for ever in heaven. That this, therefore, may be my portion and my felicity, I firmly resolve never to set upon such a design before I have earnestly solicited the throne of grace, and begged of my Heavenly Father to honor me with the partnership of one of his beloved children; and shall afterwards be as careful and as cautious as I can never to fix my affection upon any woman for a wife, until I am thoroughly convinced of the grounds I have to love her as a true christian. If I could be thus happy as to meet with a wife of these qualities and accomplishments, it would be impossible for me not to be hearty in loving, and sincere in my affections towards her, even although I had the greatest temptations to place them upon another; for how could I choose but love her, who has God for her father, the Church for her mother, and Heaven for her portion—who loves God *and is beloved by him*; especially when I consider that thus to love *her is not only* my duty, but my happiness too?"

NEW TESTAMENTISM,

A cure for, and a preventative against Campbellism, and all other isms.

MR. EDITOR,

I PERCEIVE from reading the Christian Baptist that your name is Campbell, and that wherever your work is read, there is a hydrophobial fear entertained by those hostile to you, that the people will catch Campbellism. Until recently, I had thought that camels were dreaded for their strength and speed; but never did I dream of their being pestiferous also. If their great strength is dangerous, then this satisfactorily accounts for the number of giants that have assaulted you; but if their fleetness is enviable, then this accounts for the intolerable baggage of *all the awful* isms that they have heaped upon you, lest you should win the race. But seeing that you are likely to gain the prize, with this ponderous load of isms, they now represent you as a contagious pest, to deter those who have not already inhaled the poisonous vapour, from approaching this Stygian pool to behold these celebrated games: This is doubtless the reason why these physicians represent Campbellism as the climactric concentration of *allodious and destructive isms.* But surely these physicians have not matured the following fundamental rudiments of medical science—that diseases of this peculiar nature will become epidemical, that prohibition upon the human mind begets and augments the keen edge of curiosity—that persecution, opposition, and injury enlist sympathy,—that revolutions seldom retrograde—that wind and fire, two powerful elements in a volcano, must find *vent* or an explosion will take place, and that truth is Achillean and must prevail, and that the Kingdom of the clergy was never friendly to *religious* liberty. It is very obvious from the prints, that our physicians have this Athenian plague under their most pious consultations, and that they are trying various expedients to check its depopulating and disorganizing ravages. I see, from a letter published in the Star, from a gentleman in Pittsburgh, that if it once seizes, it is remediless—there is no balm in Gilead, no physician in Pittsburgh nor Philadelphia, nor Washington city, nor Kentucky, can arrest the progress of this army of diseases. I see, from the last number of the Christian Baptist, that the medical faculty in Washington city and Philadelphia, recommended silent, cold, iron handed contempt, nonintercommunication, dark insinuations, omissions, inviduous insinuations, and new promises, for old ones. Doctors Noel and Semple recommended small broken doses of creeds to be taken so as not to produce salivation. The faculty in Kentucky recommended heavy doses of Doctor Noel's celebrated wanton slang whang pills, synopsis of faiths, omissions to publish; misrepresentations, great names to overawe, and mercurial doses of creeds, et cetra. Now, Sir, in the judgment of an old farmer, these are all physicians of no value. Their course is well calculated to render the disease more obstinate, wide spreading, and fatal. I am no physician, but I feel a deep concern in this matter: and as the most simple medicines are often the most effectual, and as old women sometimes succeed when the most eminent

practitioners are at their wits end, I hope that a few hints from an old farmer will not be thought obtrusive. Living in a mountainous and healthy part of the country, rising early, cold bathing, abstemious living, moderate labour, and ardent devotion shield us from all diseases. If we ever have a fever, I find that fasting, and bathing seven times, instead of once, as the prophet directed Naaman the leper, to do in Jordan, answers every purpose. If I should be called to prescribe to those who have not caught Campbellism, or to innoculate them, I would not use the pock of the above named physicians at all. I would recommend less orthodoxy, less opposition, less concern, less injury, and fewer omissions to publish, and more of the pock of common justice, common civility among printers, and more fair dealing and representation, and fulfilment of promises, and a candid and unprejudiced perusal of the Christian Baptist, so much for a preventative, an ounce of which is worth more than a pound of cure. This part of medical science is contained in the golden rule which says, Do to others what you would have them do to you. To those who are labouring under these disputic isms, I would recommend one section of New Testamentism, in the morning, noon, and evening, until it operates emetically and cathartically, and carries off all the vain conversation received from the Fathers, ancient and modern, all the ritual and liturgy of Moses, and circumcision; the commandments and doctrines of men, all crude systematic divinity, all whys and wherefores, and then let him increase the dose until he can say, whereas I was once blinded, crippled, and proud of all these diseases, now I am healed, and I will go in peace, and sin no more; and I will try to guard others against these awful whirlpools. These hints I found in the Materia Medica itself, and I see them recommended in all the works of the old fashioned and successful physicians. The Paulician, the Waldenian, and Menonitical, and Puritanical physicians recommend the new Materia Medica, as superior to the old; for which they were charged with denying the old system altogether, as the Christians now are. To those who have not been accustomed to cold bathing, I would earnestly recommend plunging, or burying, at least once, in the sublimest of all names. In looking over my Materia Medica the other day, I saw that an old physician, born in 1324, and who was killed for his superior medical skill, in the year 1384, and whose bones were dug up and burnt, and his ashes scattered in the Thames, forty years afterwards, said in his medical lectures, that the New Testament (uncommented, unsophisticated, uncreeded, and unconfessioned) was a perfect system of faith and manners, and ought to be read by the people. His name was Doctor John Wickliffe, a practitioner of cold bathing and simplicity. His pupils were called Wickliffetes. His course, sir, in my humble opinion, will cure your readers of all disputic isms; and if Campbellism is still charged upon them, let them remember that their Master had devilism, Herodism, Cesarism, and blasphemeism charged upon him. Luther had Waldensianism charged upon him. Who, among all the modern sects are exempted from isms? They must all be buried in New Testamentism. Hoping that I shall see *that happy period*, I subscribe myself an OLD FARMER.

RELIGIOUS NEWS.

FROM the 22d March to the 22d June, a period of three months, Bishop John Secrest, immersed 222 persons, about an equal number of males and females.

A correspondent informs me that Bishop Jeremiah Vardeman arrived in Cincinnati the Friday before the 4th Lord's day in June, and immediately after his arrival began to call upon the citizens to *"reform and believe the gospel!"* On the first Lord's day he immersed 41; on the second Lord's day he immersed 44; and on the third Lord's day from his arrival he immersed 33 and had it not been for ill health, 10 more would have been immersed the same day. Thus, in three weeks, 118 persons were immersed into the belief of the gospel, through the instrumentality of one individual proclaiming reformation towards God and faith in the Lord Jesus Christ. My correspondent farther informs me, that, amongst the persons immersed were the descendants of all denominations in that place, except Jews, viz Baptists, Methodists, Episcopalians, Presbyterians, Universalists, Catholics, Deists Swedenborgians, &c. Also, that they were collected from almost all the grades and occupations in society—doctors, lawyers, judges, clerks, auditors, merchants, mechanics, and laborers.

A correspondent in Lincoln county, Ky. informs me in a letter dated the 8th ult. that between three and four hundred persons had been immersed in that and the adjoining counties within a few months before that time, under the labors of brethren Polson, Anderson, Sterman, and others. Another informs me that bishop G. G Boon, since last Fall, immersed about 350, and bishop Wm. Morton 300 at least. Bishop Jacob Creath has immersed a great many.

Bishop John Smith, of Montgomery county, Ky. who labors abundantly in the proclamation of the ancient gospel, has immersed since the 20th of April, till the third Lord's day in July, 294 persons. Thus, in a little more than 5 months, brother Smith has immersed 603 persons "into the name of the Lord Jesus for the remission of sins."

We have received from our correspondents intelligence of very extensive additions to the numbers of the disciples in many other regions; but have not room for the details, nor are they sufficiently definite. May all these disciples remember, that as they have *put on* the Lord Jesus Christ, they are from every consideration bound to walk in him, to submit to his government, and to glorify God with their spirits and their bodies, which are his. Amen!

THE following piece is from the Pittsburgh Gazette, of May 30, 1828—and may serve to shew the fate of reformers in the Methodist Church. I should have sent it sooner, but waited a few weeks after its appearance, to see if any answer to, or contradiction of, the fact would appear—but as I have not noticed any thing of the kind. I suppose it may be relied on. J C. A.

We find the following in the Philadelphia Gazette of Friday last:

"Letters from Pittsburgh state that the general conference

of the Methodist Episcopal Church here, by a vote of 94 to 63, confirmed the expulsion of Dennis B. Dorsey, a minister in the Baltimore conference, who had been found guilty of aiding in the circulation of a periodical work, entitled the "Mutual Rights." The object of the writers and publishers of that periodical, is the securing to the laity a representation in the conferences which possess supreme legislative and judicial power combined, and are at present composed exclusively of travelling preachers. It is expected that all members of the Church, whether clerical or lay, who will not desist from *active* measures to promote reform in their ecclesiastical government, will, under some pretext or other, be forcibly expelled."

THREE IMPORTANT QUERIES.

Which will be answered in our Essay on Church Discipline.

1. IS a church, or any member thereof, that lives in the neglect of the duties enjoined on them in the gospel of Jesus the Messiah; such as assembling themselves together on the first day of the week, commemorating the death and resurrection of our Lord, contributing to the necessities of the poor, worshipping God in their families, or training up their children in the nurture and admonition of the Lord, and when called upon in the assembly of the saints to pray, cannot or will not do it; capable of judging of the correctness or incorrectness of the doctrine of the gospel?

2. Is not any man or woman in disorder that has united himself or herself to a church or assembly of saints, to be whispering, backbiting, and defaming those persons and their doctrine or sentiments, that they never have seen, and know nothing about, and who will not read or hear what they have to say of those sentiments?

3. Are men or women, that have united themselves to a church or an assembly of saints, justified by the gospel of the Messiah, in omitting to attend on every first day of the week at the appointed place of worship, under pretence that they must go among their brethren in other churches, and that they are fulfilling their engagements to God in so doing? H.

HYMN BOOKS.

HYMN BOOKS have been sent on to Maysville, to Mr. *Cox*, Bookseller; to *Asa Runyan*, May's Lick; to *Joseph Fickl n*, Lexington; to *Buckner H. Payne*, Mount Sterling; to *J. D. Thomas*, Winchester; and to *Benjamin Allen*, Louisville, Ky. To *Moses Norvel*, Nashville, Tennessee. To *Mordecai Cole*, Indiana; from whom the circumjacent country may be supplied. Small orders will be sent with the New Testament.

Paulinus' Review of the 5th Letter to Bishop Semple, will appear in our next. The 1st form of this No. being composed earlier than usual it is reluctantly postponed.

NEW AGENTS.—J. L. Rhees, Camden, New Jersey; Bishop *O. E. Bryant*, Taunton, Massachusetts.

CHRISTIAN BAPTIST.

No. 3. BETHANY, BROOKE CO. VA. *MONDAY, OCTOBER* 6, 1828. *Vol.* VI

"*Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for ye have only one teacher. Neither assume the title of Leader; for "ye have only one leader*—the MESSIAH."

Matt. xxiii. 8—10.

"*Prove all things: hold fast that which is good.*"

Paul the Apostle.

REVIEW

OF THE FIFTH LETTER TO BISHOP SEMPLE.

Virginia, July 21, 1828.

BROTHER CAMPBELL,

Dear Sir—IT is presumed that your letters to Bishop Semple, in the Christian Baptist, though addressed to an individual, are rendered public property, by the vehicle in which they appear; and, of course, that no exception will be taken to the offering of some remarks from one not personally concerned in the conflict. Your fifth letter now before me, has excited a particular interest in my feelings; and, without intending to take up the controversy in behalf of one who thinks proper to decline it in his own person, I wish only to offer some correction of the statement of a certain fact—and then some remarks on other parts of this letter.

The statement alluded to is this. In your last paragraph but one, you represent Bishop Semple as having been "lured from the bishop's office, and severed from the flock" of his own charge—"to help to build up a college in the city of Washington," &c. Now, I wish it understood, that I am no advocate for a college *at the expense of the interests of Zion*:—to be more explicit, I cannot think that any such institution has any just claim so to engage the attention and engross the labors of the public servants in the gospel, as to take them off from the business of advancing the interests of the King of Saints, in his own appointed way. In regard to this matter, I cannot help thinking of the parable of Jotham, as being applicable: "The trees went forth on a time to anoint a king over them; and they said to the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees?" &c. (Judges ch. ix.) Such (by the way) is my view of the matter: others must think for themselves. But in brother Semple's case, there were circumstances (perhaps not generally known) which I think must present the matter to yourself and the public, in a light materially different from that in which it might otherwise appear. It is due to him that these circumstances should be mentioned; and your candor, I doubt not, will readily give the statement a place in the Christian Baptist.

For several years past, the family of brother Semple had been visited, season after season, successively, with sickness, long in its duration, and severe in its character;—death had again and again stepped over his threshold, and some of his children had been taken off in the bloom of life. His wife, several times severely attacked, found her health in a declining state, while he himself repeatedly shared in these afflicting visitations.

In this state of things, it seemed easy to be persuaded that the removal of his family was requisite to the restoration of his wife's health, and to the escape of his family from these frequently returning seasons of sickness. He had been, I believe, for some time meditating a removal, without any definite view as to *time* or *place*, when the request was urged on him to locate himself in Washington, and use his efforts and influence to resuscitate the college. And thus, prepared beforehand by the persuasion he had indulged, he accepted the invitation, and removed to Washington. The request he had received, no doubt, had its influence, as to the *particular time* of his removal, and the *particular place* of his location. And now, from these *data*, which I believe are fairly given, the candid may form their own judgment—whether to censure, excuse, or approve.

There remains much less room for my other remarks than I could wish: let me, however, offer a few hints.

My dear sir, there are some mortifying things in this letter. We may, indeed, as a people, deserve and need mortification; but these things are, I think, brought forward in a manner more mortifying than was requisite, even to the cause of *reform*. Bear with me if I say, that some of them appear to wear an *aggravated* aspect, and seem to betray a spirit disposed *to make the worst of the matter*.

In noticing the *ignorance* of the churches, in regard to scriptural knowledge, I must think you have spoken in terms too degrading. At any rate, I may be allowed, in behalf of the churches in general, of my own acquaintance, to enter some exception—very considerable exception, to the sweeping censure with which this paragraph of your letter is so fully fraught. Allowing for the incapacity and the unimproved minds of many, I can say, with pleasure, that the range of your censure is abundantly too wide. Yet I admit, and I lament, that there is indeed great room for complaint, not only as to other sects, but as to the Baptists; and earnestly am I disposed to second every effort that may appear calculated to redress the evil. Though I am not such an enemy as yourself to *textuary* preaching, when the due connexion is regarded, I think that more general expounding is a happy means of extending scriptural knowledge; and that to excite among the churches a spirit for reading the sacred oracles, and for social discussions of their contents, would be a happier means still. Now, my dear sir, let me ask, could you not recommend and urge the necessity of all this—and with better effect than can be expected from these rigorous censures?

On the item of the *morality* of the churches, you bring an instance of one under the notice (as you had understood) of Bishop Semple himself, where the members were so corrupt that a majority could *not be found* to exclude a drunken member. Now, if this were a *fact*, I suppose you will think with me, that this was probably some

very small church—a mere fragment; and certainly I shall think with you, that it greatly needed purgation and reformation; or that, persisting, it should be disowned by all sister churches having knowledge of it. But, is this case, I would ask, to be brought as authority for a sentence of proscription against the churches in general? Surely not. You know, sir, the case of the church at Corinth, in the golden days of primitive christianity; and you know that Paul reproved, rebuked, exhorted, and labored till a reformation was effected. This was doubtless as it should be: but we would not bring the case of this church to throw an odium on the morals of the Christian churches in general. Now, on the supposition that some one preacher had designed to exhibit charges of immorality against the churches of that day, I put it to the candor of any one to say, whether he might not, according to your method of proceeding, have begun in a letter to Paul, by stating to this effect:—"I heard that you said of a certain church—that they were carnal—that there were divisions amongst them—that they prostituted the Lord's supper to the purpose of common eating and drinking, &c.—and that a majority had not been found there, who were faithful enough to exclude a man who had taken his father's wife!"

But you bring forward a long list of prevailing evils, viz:—"detractions, evil speakings, surmises; the breach of promises and covenants, the contracting of debts, beyond the means to pay," &c. Alas! alas! I must own to my sorrow, that these evils, in a greater or less degree, are too often found amongst us; and pass, perhaps, too often without due notice. But, dear sir, what friend to Zion will think of opposing a reform of any such abuses? Bring the whole force of your talents and your best efforts to bear against them, and heartily do I wish you success!

The next matter, and the last I shall at present notice, is, the effect which you ascribe to "the doctrines of special operations and miraculous conversions upon society at large, and especially upon the children of the members of churches." The children of church members, and particularly of the preachers, you represent as the most hardened sinners, and the most profligate of any in the country. Now though this is a painful and mortifying charge—because it is indeed too often found, that the children of professors, and of preachers, (as well as others,) are irreligious and immoral; and because it must be confessed that many of the Baptists have been deficient in moral and religious discipline; it is, nevertheless, a charge which, *as far as my observation extends*, will by no means apply in its full extent: so far from it, that the fact appears the very reverse. According to the best calculations I can make, the odds, in point of a regular, decorous, and moral deportment, is obviously in favor of the families of professors of religion. And as to the state of society at large, (though I would hope that we are not to be responsible for all the evils arising from human depravity)—as to the state of society, I say,—why, it is matter of triumph to the friends of evangelical truth and vital religion, to compare it with what it once was in these regions, when mere moral essays from the pulpit were the order of the day;—when men were Christians of course, and mere reformation of manners, for the profligate was deemed sufficient. Numbers of us are old enough to *embrace in our minds* the two stages and compare them together.

Still, however, I am ready to concede, that too little has been done amongst us, and that the best means have not been generally used to shed the influence of religion on the minds of the rising generation; though I do hope we are more awake to the importance of this matter than formerly. You ascribe the evil now under consideration to the doctrine of *physical operations—special operations*, and *miraculous conversions*. In regard to *miraculous* conversions (if I conceive rightly of the term) there may be, and probably there are some groundless and enthusiastic notions indulged, especially among the weaker and more uninformed; but we do not encourage such imaginations; and I believe there are but few, if any, who insist on the necessity of such conversions. And as to the *nature* or *manner* of divine influence,—more mysterious than the *wind*, to which it is compared, it seems to lie beyond our comprehension; and I wish to be satisfied with understanding some of its blessed *effects*. But I will here take occasion to say, what I have long been persuaded of—that there appears to be amongst us something erroneous in the view which is sometimes taken of *human inability* and *divine agency:* both points, I have no doubt, are true, but both can be misconceived of, and misrepresented. Such a view, I mean, as leaves it to be inferred that the soul of man is dead *in every sense*,—even *physically* dead;* and therefore, that nothing, in the way of religion, is or can be expected of him, without the impulse of *irresistible* power. Such a view, I own, appears to me to be mischievous, and against such a view—and indeed against philosophising and theorizing, either in the calvinistic or arminian style, I am willing to record my testimony. Let me observe, however, that I think we are improving in this respect; and that we are learning to pay more attention to the various articles of scripture truth, *in their own simplicity*. May we be directed into all the truth, and help to build up Zion!

Yours in the gospel of love and peace, PAULINUS.

ANSWER TO PAULINUS.

Brother Paulinus,

Dear Sir—YOUR favor before me is cordially welcomed. So far as you are intent on extenuating the dereliction of his flock, or the abandonment of his charge, apparent in the migration of Bishop Semple to College Hill, you have my best wishes for your success It would give me much pleasure to aid you in this generous effort. The reasons you assign for his removal are sufficient, in the estimation of a sensible community, to justify him in a change of residence, but not in a change of the *nature of his charge*. Had he migrated to another section of the country where he exercised, or intended to exercise the same religious functions he had so long exercised in King and Queen, either as a proclaimer of the gospel, or as an overseer of the saints, your excuses for him would have been convincing and conclusive; but I am sorry to say, that I cannot discover the logical acuteness of your reasoning to justify him in not only changing his residence, but the *nature of*

* *Yet this we know cannot be; because, in that case, man could have no mental capacity for the pursuit of even natural objects.*

his charge; you afford good reasons for the former; but arguments are yet wanting to justify the latter.

If my "censures" of the *ignorance* and apathy of our congregations are unfounded, they are not only "rigorous," but *unjust.* It gives me no pleasure to state the facts on which these facts are founded, much less "to make the worst of the matter." An appeal to facts, which at this time I do not much like to have to make, is the shortest method of determining the truth, or propriety of my remarks. I am happy to be assured upon your single testimony alone, that there are some exceptions, (and would to heaven that they were a thousand times more numerous than they be,) to the *universal* application of these remarks. I did not, however, you will recollect, go further than to say that there are many congregations most grossly ignorant of the Christian scriptures—"that there are many" (not all) "congregations in Virginia as well as elsewhere, in which there are hundreds of members who cannot pray in public; who could not tell the contents, genius, or design of one epistle, or section in the New Testament." This is, in my judgment, and from my actual observation, the sober and unexaggerated fact. Indeed, how could it be otherwise! Are there not some Baptist, as well as some other sorts of religious teachers, who can themselves scarcely read a chapter in the sacred volume! And to teach what the scriptures import, is not the business of many of our Baptist teachers. The gospel of the Holy Spirit, or the gospel of their own conversion, is with some the great burthen of their ministry. Any scrap of holy writ will answer their purpose as well as another, to declaim upon; and as an occasion for them to tell how bad they have been, and how good they are now. If a true history of the intellectual standing, or rather of the quantum of religious information of our religious assemblies, was published, I am persuaded it would shock the builders of colleges themselves, and would make the ears tingle of those who, like the "oyster man," have been so ingenious as to preach for twenty or thirty years without making any body the wiser in the holy writings. I know some churches in Virginia in which I am happy to think that it is otherwise; and you inform me of many within your acquaintance. But the exceptions are proportionally few when the great aggregate is viewed. But how any congregation which hears but twelve scraps of the sacred volume descanted on, in a whole year, and which has but one meeting in a month for social worship, can either be intelligent or devout, is to me incomprehensible. Indeed, no individual, in my judgment, can be intelligent in the book of God, who is not a habitual and pious student of it; and no congregation can be intelligent in the oracles, which do not make the development of them their weekly concern in the public assemblies, as well as their daily attention in their private devotions.

Had I made the character of a certain church in Virginia, mentioned in my 5th letter to Bishop Semple, charged with tolerating drunkenness, a reason of a sentence of proscription against the churches in general, I would not pretend to save myself from the condemnation implied in your remarks upon the morality of the

churches. But as this was neither intended, nor in my judgment done, I will let the sharp sword of your reproof pierce whom it may, seeing it cannot reach me.

When you and I, my dear sir, speak of the influences of systems as exhibited in facts, we must be allowed to speak of them as the facts have presented themselves to our observation. That the children of professed christians are worse than the children of Deists, Atheists, or Pagans, in the aggregate, is not asserted by any christian writer with whom I am acquainted. That there are some of the children of professors worse than some of the children of Deists, Atheists, or Pagans, is not a disputable proposition. But that many of the children of professed christians, and of the teachers of the christian religion, are amongst the most hardened sinners in the community, and sometimes worse than the discendants of those in the same communities in which they reside, has been frequently remarked; and I have said that, "*very generally*, the children of the teachers, as well as of the taught, are the most hardened sinners, and the most profligate in the country." This has accorded with my observation, both in Europe and in these United States. This I have heard often accounted for upon the the validity of an old Scotch proverb, viz.—"*The nigher the kirk, the farther from God.*" But I have, jn my letter alluded to, endeavored to account for it on other principles;—as the immediate result of the doctrines of physical energies, miraculous conversions, total inability, and effectual calling. It would be much more uncharitable to ascribe it to the laxness of discipline, or the neglect of the due exercise of parental authority, than to account for it upon the direct tendency of the system. If, however, the reverse is the fact, it precludes the necessity of thus accounting for it. I have very often found it so; others must decide according to their own observation.

But that the dogmas of physical energies and operations, total inability and irreristible calling, are in their very nature paralysing and deadening, rather that quickening, I have not only my own observation, but the nature and reason of things to demonstrate and confirm. Now that the whole design and tendency of the apostolic preaching and teaching, was to call forth all our activities, and to give immediate exercise to all our energies, is to me so palpable, that it is as axiomatic as almost any intuitive proposition in the doctrine of magnitudes.

But between you and me there is no controversy here. If I have made matters worse than they appear to you to deserve, be assured it is because I have been more unfortunate than you, and have fallen upon states of society less worthy of admiration, and more worthy of censure, that has fallen to your more enviable lot. But all that is said in my letters to Bishop Semple, upon a very deliberate re-examination, is just as matters appear to me, and perfectly accordant in its legitimate acceptation to unsophisticated matter of fact.

In much affection, yours as ever,

EDITOR.

[AS we have given so many specimens of the spirit and temper of the opposers of our labors, we shall make room for one of our numerous friends to speak a word or two in our behalf and in the behalf of truth immortal and omnipotent.]—*Ed.*

State of Louisiana, Parish of East Feliciana,
July, 1828.

Brother Campbell,

I HAVE taken the "*Christian Baptist*" since its commencement, and have read repeatedly all the numbers that have reached me, before I was disposed to decide on its merit. On my first reading I found (as I thought) some strong objections; which objections consisted in thinking that you indulged in too much of the spirit found in man; but, on a second and third reading, comparing your work with the New Testament, I am much relieved; for I find our Saviour and his apostles did, when mild and temperate means would not reclaim the wicked, use harsh ones. The inference is plain, that the followers of Christ may use the same means to effect the like consequences as did their Master. I think it is generally allowed by evangelical christians that apostolical examples are as binding as precepts. From a sense of duty to you, my strange, but beloved brother, I acknowledge freely before God and man, that your publication has been the greatest source of information that I ever enjoyed, except the Bible; and to me is worth more than all the commentaries and systems of divinity that I have any knowledge of. I bid you God speed while you confine yourself to the New Testament; for I view all mankind (or measurable so) in a state of insanity; and I find it one of the most difficult diseases among men to manage. I am a dealer in medicine. In some cases of mental derangement I use antispasmodics, amusements, plays, and other mild remedies, to divert the attention from folly and extravagance, so injurious to health. But in some cases they will have no effect; for I am obliged, for the good of my patients, to resort to blistering, opening painful issues, and in two or three cases, within a year or two, I have resorted to severe correction with a rod, which remedy succeeded well, after all the other means had failed: so that when I reflect on your sharp arrows, their rough beards, I condemn them not, believing there may be some constitutions that require them. But, my brother, remember that the right road is a straight and narrow way: for it is the King's highway: it is a holy way; having none of men's trash in it that you are laboring to clear it of: and be cautious that while you are clearing the road of thistles, you do not bring in thorns. Your adversaries first struck at you with much venom; but the sword of truth I see has wounded them, so that they have got behind the hedges, or the mountains, (for the King's way is guarded by the mighty fortifications of truth,) so that you need not dread their arrows; for the Lord is a sword and a shield to them that obey his commandments.

Let no man draw you into the craggy knobs of speculation, or boggy fields of theorizing on the religion of our King: for Satan,

Self & Co. have so nearly argued men out of their senses, that there is (as I conceive) but little of that simplicity of religion among christians that Christ and his apostles taught; yet I do rejoice in anticipating that the day is not far distant when all of my Father's children will return to his house and enjoy the sweet communion of his love, acknowledging one Lord, one faith, and one baptism. I believe that the seed, that will produce the long-prayed-for fruit, is germinating; and I believe the Christian Baptist one of the life-speaking leaves of that heavenly plant. May the Lord water it by a combination of all the lovers of truth! until the kingdoms of this world become the kingdoms of our Lord and Master. Your paper and the new translation have created great excitement here. Most of the professors of religion with us are Methodistic; some of them openly declare their approbation to a *"Restoration of the Ancient Order of Things,"* and seem desirous to get out of Babylon: while others say, "Lo. here! Lo, there!" So that from these, and other indications we see, that some of Mrs. Harlot's children, though educated in Mr. Pope's school, begin to doubt his right to rule over them always. Light seems to be advancing slowly in our region. Many of your correspondents complain of not understanding you. I think no man so blind as he who will not see. Dull as I am, I think I understand you perfectly; and I would propose a plan to others who appear so anxious to get an epitome of your faith; which is, to ask your opinion on any point or subject which they esteem as an important article of faith, as I have no doubt that you would comply.

I shall conclude my letter by observing, that as in ancient Rome it was regarded as the mark of a good citizen never to despair of the fortunes of the republic; so the good citizen of the world, the philosopher, and the christian, whatever may be the political, the scientific, and the religious aspect of their own times, will never despair of the fortunes of the human race; but will act upon the conviction, that prejudice, slavery, and corruption—ignorance, error, and speculative mysticism—irreligion, vice, and impiety—must gradually give way to truth, liberty, and virtue; to knowledge, good sense, and happiness; to piety, charity, and benevolence.

May your life be long extended for the good of mankind; and may your sun set in unclouded skies! Please to accept my best respects as a friend and brother, &c.

J. W.

QUERY FROM OLD VIRGINIA.

IF I have received the truth in the love of it—have become a believer in Jesus Christ, to the saving of my soul, and now desire to walk in obedience to him;—while another person, enjoying the same external opportunities and means, continues to resist the truth and neglect religion;—am I to ascribe the difference in my favor, *to my* own more tractable disposition and improvement, or to a *special divine influence?* and would there not be room on the *former solution for self-glorying?*

INQUIRER.

The Query Answered.

TO make this matter as plain as possible, let us suppose that the privileges of the kingdom of Heaven are compared to a splendid supper, which is, indeed, the fact. The table is spread and covered with liberal collations of all that is desirable. A general invitation is given. Now for the *Query*:—If I have sat down at the table and refreshed myself by a liberal participation of the repast provided; while another person, who was as cordially invited as myself, perishes with hunger; am I to ascribe my enjoyment of the dainties to a more tractable disposition, or to some special call, invitation, or drawings, which were withholden from the others. And if I should answer not the latter but the former, would I not thereby be led to glory in myself? Very good; and if I should say not the former but the latter, will I not make the whole matter terminate upon some absolute, unconditional, and uncontrolable determination; which, if not put forth in my favor, makes a general invitation no better than a pompous flourish of pretended humanity, and leaves all the world to starve with hunger as far as lies in them; not because there was not an abundance for them all, not because a generous invitation was withholden; but because a secret, non-descript, special drawing was withholden. In this case will I not be led to glory in an imaginary stretch of sovereignty, rather than in God's philanthropy; and will not my boast in God be as selfish as my boast in myself upon the former hypothesis? And query—Whether will boasting in myself, or in the special favor, be more injurious to the general good of all my fellows, or to the general character of the moral Governor of the world?

Under all these pressing difficulties, as puzzling as the Sadducean seven-sided embarrassment, I choose rather to say, that if I have sat down at the table and eaten abundantly of the provision, I bless the liberality of him that furnished the entertainment—and instead of blessing my hunger that made me willing to come without a cent in my pocket, I boast in the philanthropy of him who made we welcome: and when I see others standing off, instead of ascribing it to the want of a cordial and sincere welcome on the part of the founder of the feast; instead of glorying over them in my better fortune, or in my keener hunger; I only think that if they felt their hunger as much as I, and believed the sincerity of the invitation, they would regale themselves with the Lord's provisions, and feel as grateful as myself. So that not knowing the philanthropy of God nor the Holy Scriptures, men proposed in former ages such questions as those. I therefore neither ascribe my participation of the salvation of God either to special calls or impulses, nor to my more tractable disposition; but to the philanthropy of God, and my greater need, or greater consciousness of my need of his goodness. I do not glory, then, in an attribute of the Deity, called his "sovereignty," nor in myself as possessing a better disposition, but in my Heavenly Father's philanthropy; and if I think of myself at all, I am glad that I felt so hungry, and so much in need as to come when called. ☞There is in contemplation an Essay which will more fully develope this matter at some future day. EDITOR.

ANNO DOMINI 1637.

[HOWEVER it may be appreciated, we consider it no ordinary service we are about to render our readers, in laying before them the original preface published by king James' translators. We have been favored with one of the first impressions of the king's version, containing their preface and apology for the translation. We are indebted for this copy to the kindness of our venerable and much esteemed brother, *Samuel Harris*, lately from London, now a resident in Kentucky; to whom we are also indebted for many invaluable hints and criticisms, both on this work and the New Translation, in his private correspondence. The first edition of the common version is a very great rarity, being now *one hundred and ninety-one years old.* This preface contains a mass of information of the first importance to all desirous of understanding the sacred writings. It would make more than one entire number of this work. We shall therefore divide it into such sections as will suit our convenience, and make such remarks at the end as may to us appear pertinent. Any thing and every thing which tends to break the spell which an ignorant and bewildered priesthood have thrown over this volume—every thing which can contribute to a more clear and comprehensive understanding of the volume, is, with us, of great moment. Such we believe to be the following. Let it speak for itself. We present it in its own orthography and punctuation.]—*Ed.*

"*The Holy Bible containing the Old Testament and the New: newly translated out of the original tongues, and with the former translations diligently compared and revised by his Majesties speciall commandment. ¶Appointed to be read in churches. ¶Printed by Thomas Buck, and Roger Daniel, printers to the Universitie of Cambridge.* 1637."

"¶THE TRANSLATOURS TO THE READER.

"ZEAL to promote the common good, whether it be by devising any thing our selves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion in stead of love and with emulation in stead of thanks: and if there be any hole left for cavill to enter, (and cavill, if it do not finde an hole, will make one) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. For, was there ever any thing projected, that savoured any way of newnesse or renewing, but the same endured many a storm of gainsaying, or opposition?* A man would think that civility, wholesome laws, learning and eloquence, synods, and church-maintenance, (that we speak of no more things of this kinde) should be as safe as a sanctuarie, and out of shot, as they say, that no man would lift up his heel, no, nor dog move his tongue against the motioners of them. For by the *first, we are distinguished* from brute beasts led with sensualitie: *By the second, we* are bridled and restrained from outragious be-

*Let the friends of the ancient order remember this.

haviour, and from doing of injuries, whether by fraud or by violence: By the third, we are enabled to inform and reform others, by the light and feeling that we have attained unto our selves: Briefly, by the fourth, being brought together to a parley face to face, we sooner compose our differences, then by writings, which are endless: And lastly, that the church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be lesse cruel, that kill their children assoon as they are born, then those nursing fathers and mothers (whersoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts a sin themselves do hang to receive the spirituall and sincere milk of the word) livelyhood and support fit for their estates. Thus it is apparent, that these things which we speak of, are of most necessarie use, and therefore that none, either without absurditie can speak against them, or without note of wick dnes can spurn against them.

Yet for all that, the learned know that certain worthy men have been brought to untimely death for none other fault, but for seeking to reduce their country-men to good order and discipline: And in some common-weals it was made a capitall crime, once to motion the making of a new law for the abrogating of an old, though the same were most pernicious: And that certain, which would be counted pillars of the state, and patterns of vertue and prudence, could not be brought for a long time to give way to good letters and refined speech; but bare themselves as averse from them, as from rocks or boxes of poyson: And fourthly, that he was no babe, but a great Clerk, that gave forth (and in writing to remain to posterme) in passion peradventure, but yet he gave forth, That he had not seen any profit to come by any synod or meeting of the Clergie, but rather the contrarie:* And lastly, against Church-maintenance and allowance, in such sort, as the ambassadours and messengers of the great King of kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himself, though superstitious) was devised: namely, That at such time as the professours and teachers of Christianitie in the Church of Rome, then a true church, were liberally endowed, a voice (forsooth) was heard from heaven, saying, Now is poyson poured down into the Church, &c. Thus not onely as oft as we speak, as one saith, but also as oft as we do any thing of note or consequence, we subject our selves to every ones censure, and happie is he that is least tossed upon tongues; for utterly to escape the snatch of them it is impossible.† If any man conceit, that this is the lot and portion of the meaner sort onely, and that Princes are priviledged by their high estate, he is deceived. *As the sword devoureth as well one as another*, as it is in *Samuel*; nay as the great commander charged his souldiers in a

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* *This was Saint Gregory, as they call him: and I think he would not have treated the Christian Baptist as Saint Brantley or his dear little brother Sam Williams—and some other Saints of less illustrious name*

† *So we have proved, and we calculated upon it.*

certain battell, to strike at no part of the enemie, but at the face; And as the king of Syria commanded his chief captains *to fight with neither small nor great, save onely against the king of Israel:* so it is too true, that envie striketh most spitefully at the fairest, and at the chiefest. David was a worthy prince, and no man to be compared to him for his first deeds; and yet for as worthy an act as ever he did (even for bringing back the ark of God in solemnitie) he was scorned and scoffed at by his wife. Solomon was greater then David, though not in vertue, yet in power; and by his power and wisdome he built a temple to the Lord, such an one as was the glorie of the land of Israel, and the wonder of the whole world. But was that his magnificence liked of by all? We doubt of it. Otherwise, why do they lay it on his sonnes dish, and call unto him for easing of the burden? *Make*, say they, *the grievous servitude of thy father, and his sore yoke, lighter.* Belike he had charged them with some levies, and troubled them with some carriages; hereupon they raise up a tragedie, and wish in their heart the temple had never been built. So hard a thing it is to please all, even when we please God best, and do seek to approve our selves to every ones conscience.

If we will descend to later times, we shall find many the like examples of such kinde or rather unkinde acceptance.* The first Romane emperour did never do a more pleasing deed to the learned, nor more profitable to posteritie, for conserving the record of times in true supputation, then when he corrected the Calendar, and ordered the yeare according to the course of the sunne: and yet this was imputed to him for noveltie, and arrogance, and procured to him great obloquie. So the first christened emperour (at the leastwise that openly professed the faith himself, and allowed others to do the like) for strengthening the empire at his great charges, and providing for the church, as he did, got for his labour the name *Pupillus*, as who would say, a wastfull Prince, that had need of a guardian or overseer. So the best christened emperour, for the love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not seek warre but finde it, was judged to be no man at arms, (though indeed he excelled in feats of chivalrie, and shewed so much when he was provoked) and condemned for giving himself to his ease, and to his pleasure. To be short, the most learned emperor of former times (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the laws, and digesting them into some order and method? This, that he hath been blotted by some to be an Epitomist, that is, one that extinguished worthy whole volumes, to bring his abridgements into request. This is the measure that hath been rendered to excellent Princes in former times, *Cum bene facerent, male audi ire*, For their good deeds to be evil spoken of: Neither is there any likelyhood, that envie and malignitie died, and were buried with the ancient. No no, the reproof of Moses *taketh hold of* most ages, *You are risen up in your fathers stead,*

** Yea, to times still later: for now, two centuries since, we have found no improvement in such matters.*

an increase of sinful men. What is that that hath been done? that which shall be done: and there is no new thing under the sunne, saith the wise man: and S. Stephen, *As your fathers did, so do you.* This, and more to this purpose, his Majesty that now reigneth (and long and long may he reigne, and his off spring for ever, *Himself and children, and childrens children alwayes*) knew full well, according to the singular wisdome given unto him by God, and the rare learning and experience that he hath attained unto: namely, That whosoever attempteth any thing for the publick (especially if it pertain to religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be glouted upon by every evil eye; yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that medleth with mens religion in any part, medleth with their custome, nay, with their free-hold; and though they finde no content in that which they have, yet they cannot abide to hear of altering. Notwithstanding his royall heart was not daunted or discouraged for this or that colour, but stood resolute, *as a statue immoveable, and an anvile, not easie to be beaten into plates,* as one saith; he knew who had chosen him to be a souldier, or rather a captain, and being assured that the course which he intended made much for the glorie of God, and the building up of his church, he would not suffer it to be broken off for whatsoever speeches or practises. It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of religion, yea, to know it aright, yea, to professe it zealously, yea, to promote it to the uttermost of their power. This is their glorie before all nations which mean well, and this will bring unto them a farre most excellent weight of glory in the day of the Lord Jesus For the Scripture saith not in vain, *Them that honour me I will honour:* neither was it a vain word that Eusebius delivered long ago, That piety towards God was the weapon, and the onely weapon that both preserved Constantines person, and avenged him of his enemies."*

ESSAYS ON MAN IN HIS PRIMITIVE STATE,

And under the Patriarchal, Jewish, and Christian Dispensations.

NO. III.

ADAM, by his fall, lost the image of God, and thereby ceased to be the object of his complacent affection and esteem. To love, delight in, and esteem, what God loves, delights in, and esteems; and to disapprobate what he disapprobates, constitute man's moral likeness to God, and proves him to be in his image. God cannot but love those who are like him, and he cannot but dislike those who are unlike him. His benevolent regard towards man as his creature, even when fallen, may, and we are assured does continue, while he is susceptible of being reconciled to him; though he cannot love with complacent affection one of the species, until his moral image is restored.

**We cannot commend the servility* and flattery in this incense to *King James.*

Now man by his fall did not lose his susceptibility of being restored to the image of God; nor did he incur eternal death by his original transgression. Had either of these been fact, his redemption had been impossible. Man cannot merit eternal death unless he sin against an economy which contains within it eternal life. And had God meant by the promise of death in the economy under which Adam was first placed, what we understand by *eternal death;* his veracity required that Adam must go down to eternal ruin. But neither eternal life nor eternal death were proposed to Adam under that constitution; consequently the former could not be merited by obedience, nor the latter by disobedience. So far we proceed upon incontrovertible fact. It is true, indeed, that Adam by his fall was placed in such circumstances as it became possible for him to become liable to eternal ruin. But what we contend for here, is, that this was no part of the economy, nor contained either in the law or promises under which he was placed. He lost his glory. The dazzling splendor of his body vanished, and he was ashamed to look at himself; his understanding became bewildered; he lost the true idea of the similitude of God, as well as his moral image. *But he neither lost the susceptibility of being restored to the image of God, nor did he actually incur eternal death.* He was therefore still *worthy* of the divine benevolence, though *unworthy* of the divine complacency; or, in other words, there was still in man, in the species, as well as in the two progenitors, something which moved the divine benevolence, and which was worthy to move his compassion and kindness. This will not be the case, it cannot be the case, with those who fall from the economy under which we now live. For as eternal life is now promised, so is eternal death; and man can now render himself unworthy of even the divine benevolence, should he so sin against the divine philanthropy as to merit eternal death. But this in anticipation of our subject.

To return to the fall of man, all speculations apart, the facts are these, man lost all his primeval glory. The rays of glory which shone from the face of Moses and the angelic beauty which appeared in the face of Stephen the protomartyr, were but resemblances of the pristine rays, which as the sun encompasses the burning week, encompassed the persons of our illustrious progenitors. Man lost his mental excellence and beauty as he lost his corporeal. The moral image of God vanished; and the complacent favor of God departed with it. Such were the immediate consequences of his fall. But besides the guilt of sin, there is something called the power of it. It has a polluting influence. Remorse is not the only feeling of which we are conscious when we transgress. There is shame as well as remorse, and this arises from the pollution or defilement of sin.

One transgression necessarily leads to another, and the power of sin increases in an exact ratio with the overt acts. Let us look *at some subsequents* of transgression. Take theft for example. The *confirmed thief* began by pilfering or cribbing, perhaps, some *trifle. He is much* disturbed by this first act. In his own estima-

tion he has fallen. He is conscious of the wrong he has done, and feels the guilt. But half the temptation which induced the first act will be sufficient to impel to a second; and half of the temptation which induced the second will induce to a third, and so on till he become a habitual thief. Now the power of sin increases in the same ratio as the need of temptation diminishes. The reason why half the temptation will induce to a second act is because the power of the first sin renders the second as much more easy to be committed, as the temptation is less than before. This dominion of sin is a most fearful thing. For such is the awful extent to which it triumphs, that persons who could hardly be tempted to the first sin of a certain species, such as theft, drunkenness, lying, uncleanness, can at last sin not only without any temptation, but even run into all excess with greediness.

A word or two on the *punishment* of sin, and we have the case fairly before us. For there is not only the guilt and the power of sin, but there is the *punishment* also. Remorse and shame are intimately allied to mental pain. Indeed a sense of God's disapprobation necessarily mours that fear which torments the guilty. But all the mental pain which sinners feel in this mortal state, though it is sometimes intolerably great, is, in scripture, made but a figure, or a resemblance of that punishment which is inseparably annexed to it hereafter. But it is necessary here to observe that pain, *mental*, or, if you please, *moral*, just as necessarily follows the transgression of moral law, as corporeal pain follows the infraction of the laws of nature. If I thrust my finger into the fire, or swallow a mineral or a vegetable poison, pain as necessarily ensues as a stone gravitates to the centre. It is so in the spiritual system. When men violate any moral restraint which God has imposed on them, pain must be the consequence by an unavoidable law of the moral system. Men, indeed, may be morally besotted, conscience may be seared as flesh with a hot iron, until the unhappy transgressor become *past feeling*. But God can, and he has said that he will, make him feel hereafter. These hints on the guilt, power, and punishment of sin, are, we deem, necessary to scriptural views of the divine economy towards man after his fall.

Had man actually lost the susceptibility of being renewed in the image of God, or had he actually incurred eternal death by his fall, it would have absolutely forbade any benevolent or merciful procedure towards him as a sinner. But again, if God had not set on foot a gracious institution adapted to the circumstances and condition of man, now fallen and degraded, he never could, by any device or act of his own, have been restored to the divine image and favour. These hints, which may be rendered very plain, constitute, in our judgment, the real import of the fall of man, and demonstrate the true basis of the divine economy under which fallen man has existed, under the Patriarchal, Jewish, and Christian ages, or dispensations.

The rationale of the christian religion is founded upon the *views which the scriptures* give of the fall of man, and the reason

ableness of it can be fairly and fully demonstrated on the premises now before us.

When we speak of man's losing the image of God, we include under this phrase his loss of a correct idea of God's image, as well as his conformity to it. And here we find the fountain of all the idolatry ever known on earth. It is almost, if not altogether, impossible for human beings to lose the idea of the existence of a first cause after it has been in any way communicated to the mind. But it is as easy to lose a correct idea of the moral image of God, as it is difficult to lose an idea of his existence. While fallen man retains an impression or a conviction of a first cause or of a divinity, and has no correct idea of his image, he will naturally assimilate his divinity to that object which most engages his imagination or his strongest desires Hence the deification of heroes, animals, vegetables, vices, or the host of heaven, according to the ruling passion of the idolatrous nation, tribe, or individual. These, however, are conclusions from various premises not now laid before our readers, which may afterwards require more attention. To conclude this essay:—Man lost by his fall his personal glory as above described; he lost a true idea of the image of his Creator; and the actual moral likeness he before had to him; with this he lost his favor also, and was thereby not only become obnoxious to all the punishment annexed to his original transgression; but was, as far as in him lay; utterly disqualified to regain either a true idea of God's moral character, conformity to him, or the enjoyment of his favor. Now the rational excellency of christianity is, that it adopts the only consistent means in the grasp of human comprehension to restore man to the image, favor, and friendship of God. But of this more hereafter.

EDITOR.

ANCIENT ORDER OF THINGS.

NO. XXVII.

On the Discipline of the Church.—No IV.

OUR last essay under this head was rather to point out some of those moral evils which call for the discipline of the congregation, than to develope the procedure of the congregation in relation to public offences. We spoke of some aberrations from the law of Christ, very generally overlooked in the discipline of the church. We shall continue this subject in the present essay. We ought first to know the law of our King before we presume to execute it.

In our last we treated almost exclusively of *evil speaking* in its genuine import. Very nearly allied to this, and an evil almost as general, is that of breach of promises and covenants amongst the professors of the present day. This is an evil of very serious magnitude and of alarming extent amongst our cotemporaries. The foundation of this evil will, we presume, be found in the cupidity, *avarice, or commercial spirit* of this age and country. The propen*sity for contracting debts*, and of risking largely on contingencies, *and the want of a due estimate* of the solemnity of a promise or *covenant, constitute the root of this desolating evil.* It has become

almost fashionable in society to excuse delinquencies and to apologize for the breach of solemn engagements by attributing it to the hardness or unpropitiousness of what we call *the times*. Mankind are ever wont to blame their sins on any thing but themselves. There is no necessity for the disciples of him whose kingdom is not of this world, to incur such hazards or risque such responsibilities as the children of this world do, in their desires to amass treasures upon earth, or to follow in the train of pompous vanities which allure those whose eyes have never been raised from earth to heaven. The disposition thus to conform to the world, argues very forcibly that professors have not found that in Jesus Christ which fills their hearts; or which they found in him, who for his excellencies accounted all things but dregs that they might attain unto that perfection in him which the resurrection of the dead will disclose. If we see a lady much abroad and seldom at home, we must conclude her happiness is not so much at home as abroad; or if we see a gentleman more attentive to other ladies than his wife, and more in their company, we are forced to conclude he finds not that in his wife which in his marriage covenant he professed to have found. In the same way we reason when we see a christian laboring to acquire those earth-born distinctions which exclusively engross the attention of the sons of earth. If we see him as eager in the chase as they, we suspect he has not found in his profession that which he professed to have found, when he made a formal surrender of himself to the Lord of life.

But lest we should stray from our subject, we must say that the whole system of speculation, of asking and giving securities, of incurring debts beyond the most obvious means to pay in any contingency which may be supposed, are just as opposite to the spirit and tendency of christianity as theft, lying, and slander. Hence no christian can be prosecuted at law in any such case, or, indeed, in any other case; but it behooves the congregation to examine his conduct whether he have been justly or unjustly prosecuted in the case. No man can be sued justly unless he have violated some law of Christ, or departed from the spirit and design of christianity. This is, at least, the case under the code of laws which govern our commercial intercourse in this country. But we do not suppose, nor teach, that only such cases of departure from the christian institution as become cases of prosecution, are to be inquired into, or remonstrated against in a christian congregation. No, indeed; every appearance of this evil spirit is to be guarded against as a plague. No promise should be made, no covenant entered into, no obligation given, which is not to be held as sacred as a sacrament or an oath. When we hear of a christian compelled to pay his debts by law, or to atone for the breach of covenants by fines; when we see one asking securities to obtain money on which to speculate, or see him eagerly engaged in the pursuit of wealth or any earthly distinctions, we must consider his conduct as great a libel on christianity, as to see a college founded for the express purpose of aiding the cause of Christ, praying to the powers that be to allow it the privilege of not *paying its debts, or of* departing from its own engagements with impunity.

Every christian's Yea should be Yes, and his Nay, No. Every christian's promise should be as inviolate as an oath, and all his engagements as sacred as his christian profession. It is only when this is so, that persons will be cautious in entering into engagements, and punctual in living up to them. What a world of prevarication, double meanings, duplicity, circumvention, and lying, grow out of the latitudinarianism of these times. And when we trace all the bitterness, hard feelings, evil surmises, coldness of affection found in religious society, up to their proper source, we generally find they have originated either from the evils on which we descanted in our former essay, or from these of which we now treat. Punctuality in all engagements is an essential constituent of christian morality. "*Owe no man any thing but love,*" and "*Provide things honorable in the sight of all men,*" and "*Let our brethren learn to practise useful trades for the necessary uses,*" and many other apostolic injunctions which naturally flow from the religion of our Lord, make it necessary that christian congregations should take these matters under their most serious consideration.

Nothing injures the cause of christianity, nor retards its progress more, than the immoralities of which we now speak. They are so visible, manifest, and so inimical to the political and temporal interests of society, that the children of this world, Deists, Atheists, and Sceptics of every name, are just as good judges of these questions, and can mark their progress and descant upon their effects with as much precision and fluency as Paul the Apostle could have done. They also pique themselves no little upon their superior attention to these matters. How lightly do they speak of the religion, the devotion, the praying, and religious gossipping of those who will not keep good faith, nor pay their debts, nor speak well of one another. This is the style in which they take off the edge of the reproofs and zeal of those who *profess* christianity. After all their boast, their morality is a matter of policy and self-interest. Yet it is a political advantage, highly beneficial to society, and therefore its tendency most commendable. But without this a man's religion is vain. "For if a man does not know," says an Apostle, "how to bridle his own tongue, his religion is vain."

Every christian congregation has, therefore, the best of reasons, as well as the highest authority, to induce them to take this matter under cognizance, and to make every departure from the letter and spirit of christianity in these respects, a matter of discipline. On the discipline of such offences we shall speak hereafter.

EDITOR.

ANCIENT GOSPEL.—*NO. IX.*

IN the natural order of the evangelical economy the items stand thus:—1. Faith; 2. Reformation; 3 Immersion; 4. Remission of sins; 5. Holy Spirit; and 6. Eternal Life. We do not teach that one of *these precedes* the other, as cause and effect; but that they are all *naturally connected*, and all, in this order, embraced in the glad tidings of salvation. In the apostolic age these items were presented in this order. The testimony of God concerning Jesus of Nazareth must

first be believed before a person truly repents of his sin and forsakes it. Men are commanded with a reference to their conduct, in one point of view, to reform and believe the gospel. Thus Paul proclaimed "reformation towards God and faith in the Lord Jesus Christ" But yet reformation, though sometimes first mentioned, is explained as resulting from faith or the accompaniment of it. Indeed the one is frequently used to the exclusion of the other, as supposed inseparable from it. Thus Peter proclaimed, "Reform and be immersed for the remission of sins," and Paul said, "Believe and be saved." Both Matthew and Mark, in recording the commission, mention immersion; but Luke does not. He says Jesus commanded, "Reformation and forgiveness of sins to be proclaimed in his name among all nations beginning at Jerusalem." He therefore, by a metonomy, substitutes *forgiveness of sins* for immersion, and *reformation* for faith, or else we must say he omits this part of the institution altogether:—which hypothesis is inadmissible, He that comes to God, must first believe that he exists, and that he is a rewarder of all who diligently seek him. This view of God induces reformation, which in its first exhibition where the scriptures are understood, immediately carries the subject to immersion. Remission of sins as inseparably accompanies immersion, as reformation accompanies faith. Then the Holy Spirit is bestowed and the disciple is filled with the spirit of adoption which inspises him with filial confidence in God. The gift of eternal life in anticipation induces him to the cultivation of that holiness without which no man shall see the Lord, as well as fills him with abundant joy.

But while in reference to our ways of reasoning and thinking in this speculative age we represent matters thus, it must be remembered that persons may now, as they did formerly, believe, reform, be immersed, obtain pardon and the Holy Spirit in the period of time occupied in a single discourse, as the history in the Acts of the Apostles abundantly proves. Persons are said to reform the moment they turn to the Lord. The turning point is therefore fitly called *reformation*. Thus all the inhabitants of Lydda and Saron are said to have turned to the Lord, when Peter, in the name of Jesus, raised Eneas from a palsy which had confined him to his bed for eight years.

To derange this order in the reign of Favor, is an error of no ordinary magnitude. Yet it is a common error. The Presbyterian arrangement of the items is as follows, viz.—1st. Baptism; 2d. the Holy Spirit in effectual calling; 3d. Faith; 4th. Forgiveness of sins; 5th. Reformation. Some Regular Baptists arrange the items thus:—1st. the Holy Spirit; 2d. Faith; 3d. Repentance; 4th. Forgiveness of sins. 5th. Baptism. The Quaker has it the Holy Spirit throughout, and no immersion. Other Baptists have it—1st. Regeneration, or the Holy Spirit; 2d. Repentance; 3d. Faith; 4th. Forgiveness of sins; and 5th. Baptism. A very different tune is played upon the same notes when the arrangement of them is changed, and so different gospels are preached upon the different ordering of these items. Those who proclaim faith in the Lord Jesus Christ and reformation in order to immersion; and immersion in order to forgiveness and the Holy Spirit, proclaim the same gospel which the Apostles proclaimed.

"Into what were you immersed," is a question which must decide the character of a man's profession of the faith. His views of the gospel, his conscience towards God, as well as the motives which influence all his religious behaviour, are decided according to the response of his heart to this question. And very different, indeed, would be the response of the heart of a primitive disciple from that of most of our modern sectaries, were they to give full utterance to their hearts on such a question. Would not the Episcopalian, the Presbyterian, the ordinary Baptist, whether Calvinistic or Arminian, and the Pentecostian converts give very different responses to such a question!—Methinks they would. And just as discordant would be their general views of the gospel and of the christian religion, as their answers to the question, *For what purpose were you immersed?*

Were I then to *describe* the evangelical arrangement as I would describe the journey of the Israelites from Egypt to Canaan, I would proceed thus. And since I have mentioned the journey of old Israel, I will first tell their story in brief. First, Moses made a proclamation to them from the Almighty, and they believed it. Second, they changed their views of Egypt and began their march. They were, in the third place, immersed into Moses in the cloud and in the Red Sea. God then, in the fourth place, makes a covenant with them, or declares an institution through which they were to enjoy remission of sins; and, in the fifth place, promises to dwell among them and reign over them as their God and King. Thus they proceed towards Canaan, the type of the everlasting kingdom, with the promise of rest graciously tendered to them.

Now for the antitype. Jesus the Lord from heaven, makes a proclamation of mercy in his own person, and mediately through his Apostles, to all nations, in the name of the God and Father of all. Those that believe it, immediately turn to the Lord. This turning point is *reformation unto life* begun. The inward repentance and the outward reformation, which are coetaneous, are first constitutionally exhibited in the act of immersion into the name of the Lord Jesus for the remission of sins. The old sins are thus purged through faith in the blood of the Messiah, according to the divine appointment. The Holy Spirit is then given, for Jesus Christ is now glorified in heaven and upon earth. He is glorified in heaven, because God our Father has exalted him a Prince and a Saviour to his own throne; and he is, by every disciple who thus surrenders himself to his authority and guidance, glorified on earth,—and then he glorifies them whom he has thus justified, washed, and sanctified, by adopting them into the family of God, and honoring them with the most honorable title in creation, namely, *Sons of God.*

Now a conscience cast into this mould, I am certain, differs very much from a conscience cast into any systematic mould of human contrivance. For the gospel according to John Calvin, or the gospel according to John Wesley, or the gospel according to Martin Luther, or the gospel according to George Fox, are not exactly the same as *the gospel according* to Matthew, Luke, Paul, and Peter. The *views, feelings, consciences,* and practices of those who are immersed *into each of* these gospels, differ from each other as much as

the vowels and consonants in the names of the founders of these gospels differ from one another. Some of them are the same, but others as far apart as A, B, C, and X, Y, Z.

Before I conclude these essays on the Ancient Gospel, I wish to present my readers with an essay on the spirit which it inspires, which I propose in my next number; and in the mean time I conclude with remarking that we have one objection to the phrase *"ancient gospel,"* and that is, so far as it may tend to any thing like a rallying or discriminating badge amongst christians. We know how easy it is to lay the foundation for names; and we know too that the world is ruled by names. If, then, the phrases *"Ancient Gospel,"* or *"Ancient Order of Things,"* should become a dividing discrimination among christians, we must enter our protest against them in such acceptations. We now use them not for the discrimination of persons, but for the discrimination of truth from error, and of *primitive* from *modern* usages. As such we conceive them to be every way appropriate and just. And in so doing, we do no more than is usually done by those who define or describe the gospel which they preach. But the time will come when the terms *glad tidings, christian,* and *congregation,* without any epithet or adjunct, will be universally received as representing the same ideas as those attached to them in sacred scripture. For the speedy approach of that blissful era we labor and pray. We hope always to persevere in so doing, so long as the Lord sets before us an open door which no man can shut. May the gracious Lord ever patronize our efforts, and the efforts of all who labor for these sublime objects, and keep us and them from falling into error, either in sentiment or practice!! Amen!

SCEPTICISM.

THE editors of the New Harmony Gazette have very politely invited me to discuss with them in our respective papers the questions which are to be discussed between Mr. Owen and me, at Cincinnati, in April next. But inasmuch as we have a great variety of matter laid out for this volume of the Christian Baptist, and more, we fear, than can be crouded into it; and as the public will, in a few months, have their attention called to the merits of all these questions, we think it both unnecessary and inexpedient to introduce the subject to our readers, or add it to the series of topics and essays laid out for this volume. Had this not been the fact, and, especially, had we not the pleasing anticipation of canvassing these sceptical whims and notions, and fine philosophy which finds no need nor room in the universe either for *creator* or *creature,* for heaven or hell, for angel or spirit, for moral good or moral evil, &c. &c. &c. which makes all our knowledge pass through our fingers, nose, tongue, eyes, and ears, and discards every thing not as gross as ignis fautuus or marsh miasmata, we should have gladly made all other arrangements subservient to an investigation of so much importance, and for which our friends in New Harmony are so well qualified. These fine topics on which this gay philosophy loves to dwell, will, we hope, be *ceremoniously attended* to, and fully discussed, when Mr. Owen *attempts to prove his* four grand positions in April next.

EDITOR.

MISCELLANY.—No. I.

I HAVE found it impossible to answer, in any formal manner, the whole amount of sentimental letters which I have for the last six months received. To make a general answer to them would neither be expedient nor [illegible]. Many of the questions contained in some of them have been satisfactorily answered in the previous volumes. This circumstance prevents my friends from writing me as usual, expecting a private answer otherwise, but to apologize for [illegible] neglect, and to tell them all at once that such letters are the following:—

1. That I answer all letters of business as soon as possible after [illegible].

2. That letters of a private character, and solicit information [illegible] affecting the duty or conscience of the correspondent, be answered privately and as soon as possible.

3. All letters, the whole contents of which are for my own [illegible] to answer until I have leisure, and some of [illegible] way to thank my friends for them—and this I [illegible] with respect to the past, and in anticipation of the [illegible].

4. All queries, anecdotes, historical sketches of the conduct of churches—churches, associations, &c. &c. are to be published if I deem them useful, and if they have not been anticipated before.

5. All letters that I esteem of general use, or even sometimes of [illegible] particular utility, I unceremoniously publish. I will [illegible] my friends to suggest a more unexceptionable way. I will [illegible] this subject two remarks:—*First*, that I wish my friends and correspondents generally to acquaint me of all facts [illegible] illustrative of the progress of truth, or of the [illegible] made to it, in their respective vicinities, and then to allow me to make such use of it as I think expedient. And, *second*, That all criticisms or remarks which are intended for my correction, and all sentimental communications are always welcome, and I must will have all the influence upon my views and conduct which they deserve. These things premised, I proceed under this head to take notice of some items found on file in my long list of articles deferred.

"Some of our brethren are of opinion that it requires two or three preachers to be present to make the organization or constituting of a church *legal;* others think an agreement among the brethren sufficient, without the help of a solitary preacher.—What sayest thou?" The latter must certainly is congenial with the letter and spirit of christianity, as contained in the New Testament, and also with the ancient genius of the Baptist constitution.

Where there is no law there is no transgression; and where is *the law* requiring one or ten preachers, overseers, or elders to be *present* to validate the constitution of a church or congregation? *It may be* agreeable to the brethren to have some other brethren of *good repute* present to witness their organization, and to testify that they have united to surrender themselves to the guidance of

the Lord Jesus, and to keep his commandments as contained in the Apostles' teaching. This may be agreeable, and in some instances necessary, for the sake of the community in which they live; but never to make their organization as a christian congregation valid according to any law or requirement of the great king.

"What are the emerods mentioned 1 Samuel, ch. v 6? See Psalm lxxviii. 66 He smote them with a disease in their hinder part analogous to the fistula and in the modern nomenclature. Thompson translates Deuteronomy xxviii 27. thus:—"The Lord smite thee with the Egyptian boil in thy seat, and with wild fire [even with wild fire, common version, "emerods,"] and with itching, so that thou canst not be cured" He also translates the verse in question thus:—'Still the hand of the Lord was heavy upon Azotus, and pressed them down *Leaks broke out in their seats, and their country swarmed with mice and in their city was a confusion of mortality.*" Another term occurs 1 Samuel, vi and 5. and is translated '*five golden stools;* for these "stools" were a semilitude of the parts in question, them called the 'emoroids.' This all I know about the emerods

"And these signs shall follow them who believe, or, as in the new version, these signs shall accompany them who believe. By my name they will expel demons; they will speak with new tongues; they will take up serpents, though they drink deadly poison, it shall not hurt them; upon sick persons they will lay their hands and they shall recover." *Query*—Do these promises apply to all believers, or to some?

How readest thou? Go back a little and read the connexion, verse 14, "Whereupon these came and sold to rest, but they did not believe them. At length he appeared unto the eleven as they were at table, and upbraided them for their incredulity and obstinacy, because they did not believe them who had seen him after his resurrection. Then he said to them, Go to all the world, proclaim the glad tidings to the whole creation. He who believes and is immersed, shall be saved; but he who disbelieves, shall be condemned." Now these signs, &c. Thus we see that this was spoken to the apostles, at that time upbraided for their incredulity. The commission and promises annexed were given to them, and the following sentence shew how these promises were accomplished. Let us read them also —"So after the Lord had spoken to them, he was taken up to heaven and sat at the right hand of God; and they went forth and proclaimed the tidings *every where*, the Lord *co-operating* with them, and confirming the word with those concomitant signs" above mentioned. Thus when the whole context is read, the cavil of the sceptic, and the difficulty of the weak christian are without foundation. How many difficulties and objections might be overcome, if men would use the same common sense they exhibit on other occasions!!

EDITOR.

A GOOD HINT,

To our Teachers of Theology, both in Theological Schools and Pulpits, from the great Dr. Lucas, author of the Evidences of Christian ity

"N the popular religion of our country, we see only a vestige of a resemblance to that academical theism which is delivered in our

schools, and figures away in the speculations of our moralists. The process of conversion among the first Christians was a very simple one. It consisted of an utter abandonment of their heathenism, and an entire submission to those new truths which came to them through the revelation of the gospel, and through it only. It was the pure theology of Christ and his Apostles. That theology which struts in fancied demonstration from a professor's chair, formed no part of it. They listened as if they had all to learn; we listen as if it was our office to judge, and to give the message of God its due place and subordination among the principles which we had previously established. Now these principles were utterly unknown at the first publication of Christianity: The Galatians, and Corinthians, and Thessalonians, and Philippians, had no conception of them. And yet, will any man say, that either Paul himself, or those who lived under his immediate tuition, had not enough to make them accomplished Christians, or that they fell short of our enlightened selves, in the wisdom which prepares for eternity, because they wanted our rational theology as a stepping-stone to that knowledge which came, in pure and immediate revelation from the Son of God. The gospel was enough for them, and it should be enough for us also. Every natural or assumed principle which offers to abridge its supremacy, or even so much as to share with it in authority and direction, should be instantly discarded. Every opinion in religion should be reduced to the question of—what readest thou? and the Bible be acquiesced in, and submitted to, as the alone directory of our faith, where we can get the whole will of God for the salvation of men."

OPINION FROM NEW YORK.

[In the midst of such a variety of opinion and discussion on this work, we have concluded we ought not to withhold, at least, a specimen of the favorable opinion entertained of it in some parts of the Union.]
Ed. C. B.

Goshen, N. Y: July 16th. 1828.

MR. M'LOGAN writes to me as follows respecting the Christian Baptist—"I have derived more satisfaction and instruction from the above work during the short time I have had it, than from any other religious work that ever fell into my hands, and I earnestly pray that the distinguished disciple of Christ who is the editor of it may be the instrument, and it the means, of sapping to the very foundation those strong and almost invulnerable bulwarks of *priest craft*, superstition, delusion, and bigotry, which have so long past current under the name of Christianity."—Yours in the gospel,

LEBEUS S. VAIL.

NEW AGENTS.—John L. Davis, Chester District, *South Carolina.* Pierce Noland, Rodney, *Mississippi*—Thomas Rucker, Murfreesborough, *Ten.*—David F. Newton, Goochland co. *Va.*—James L. Colburn, Germantown, Mason co. *Kentucky.*

CHRISTIAN BAPTIST.

No. 4. BETHANY, BROOKE CO. VA. *MONDAY, NOVEMBER* 3, 1828. *Vol.* VI

"Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for ye have only one teacher. Neither assume the title of Leader; for "ye have only one leader—the MESSIAH."

Matt. xxiii. 8—10.

"Prove all things: hold fast that which is gd."

Paul the Apostle.

THE following epistle needs neither apology nor explanation. It speaks for itself. In the August number we introduced the writer of it to our readers without asking permission. We have his permission for publishing two letters now received, to the serious consideration of which we invite our readers.——*Ed.*

REMARKS ON THE BIBLE.

Dear Sir,

THE intelligibility, or perfect plainness of the sacred writings, just as they have been worded by the communicating Spirit, unaltered by the stupidity or craft of men, undarkened by the impertinent interference, and impious folly of arrogant and audacious mortals; presents a question of the utmost importance to the human family—a question which needs and merits the most dispassionate and thorough investigation. It was this impressive view of the subject, which made me rather regret the appearance of my hastily written and undigested letter in your August number of the *Christian Baptist*. It did no justice to this important subject. It contained scarcely a hint of what might and ought to have been presented to the consideration of a deeply interested world. It was intended to exhibit but a few hints on the subject of translation. And now it is not a regular and thorough inquiry which I propose. I mean only to offer a few remarks, calculated perhaps to throw some light on the subject, and to excite you and others to favor your fellow-creatures with a decision, which may deserve their attention. On this subject my own belief is,—

1. That God has graciously condescended to send into our ignorant, erroneous, and depraved world, *a message*, devised, worded, and digested by his unerring wisdom, for the avowed purpose of dispelling human ignorance, correcting human error, and removing human depravity; and in place of these pernicious sources of human guilt, degradation, and misery, of diffusing knowledge, truth, piety, and virtue through the human family, as the only means of rendering man truly noble, happy, and useful in this world or the next.

2. That the perfection of God's nature forbids us to imagine that he was not able to render his message perfectly intelligible to the most illiterate of his rational creatures: that for its communication he could not select such words and phrases as he knew to be perfectly intelligible to the most illiterate of them; such words and phrases as should neither need, nor be capable of receiving additional clearness from the ingenuity of man.

3. That the perfection of God's nature forbids us to imagine that any obscurity or ambiguity crept into his message, through the negligence, ignorance, or inadvertency of its author,—as often happens in human compositions. If then, obscurity or ambiguity occur in the sacred pages, it must be admitted that they were introduced not only with the perfect knowledge, but with the formal intention of the inspiring Spirit, when he suggested his words and phrases to his human agents.

4. The dignity and goodness of the divine character forbid us to imagine that God did send an unintelligible message to his perishing creatures. Such a message would have been not an act of divine compassion, but of unfeeling insult; not in fact a message, but a solemn mockery. And can we believe that God, who knew with absolute certainty every grade of intellect which he had ever bestowed or would bestow on his rational creatures; who could with as much ease frame an intelligible as an unintelligible message; who had declared that his message had been framed, and purposely sent to his miserable children for their relief; that it contained the only visible or revealed provision for their deliverance, *which* he had ever made or would make; and *that if understood* and complied with by them, it would

infallibly effect their deliverance from all evil, and invest them immutably with all possible happiness and glory; can we, I say, believe that, notwithstanding all this knowledge, capacity, and express declaration, God did send, under the pretext of friendship, compassion, and tenderness, a message which was in reality only galling insult and cruel disappointment? *Credat qui potest*— Let him believe who can.

5. The goodness of God is to us a certain assurance and pledge that he has neither introduced, nor suffered his inspired agents to introduce, into his message any obscurity or ambiguity, which was not necessary to limit with precision that quantity of information which he purposed to convey, and which was not actually requisite to promote the happiness of his creature man.— Knowing with absolute certainty the quantity and kind of information which our relief and comfort demanded, he selected and employed such words and phrases as were in his judgment fit and proper to convey in the clearest manner that quantity, and not one particle more. Hence it is, that concerning objects and events, susceptible in themselves of information greatly more extended, scripture gives us only a few hints, and that words and phrases do frequently occur, which convey to us *clearly* only a small portion of information, but which, under divine management, or by the use of other words or phrases in their stead, would have conveyed to us *clearly* a great deal more, perhaps all that even human curiosity would presume to ask.

God's nature then, alone affords unquestionable assurance that he never sent to man an unintelligible message, nor one that required any other words than his own to render it plain: there are, however, other sources of evidence which it may be not improper to suggest:—

1. The character and condition of man, to whom God's message is addressed, require that, just as it is contained in sacred writ in the words of the communicating Spirit, unaltered by the impudence of human folly, it be perfectly intelligible, altogether fit to convey in the clearest manner possible as much of his mind as he intended to reveal *to man in this world*. Man is by his constitution intelligent, and dependant on his knowledge of the objec

revealed to him in sacred writ for the felicity of his mental part in time and through eternity. But though by nature intelligent and dependant on revelation for his mental happiness, yet man comes into this world, destitute, entirely destitute of the ideas communicated to him in the sacred pages, nor can he even by the most vigorous employment of his five senses, the only organs of information with which his Creator has deemed it proper to endow him, acquire them. And to this original poverty and incapacity we must add the awful and mortifying fact, that the human mind is every where on the subject of religion, over-run with error, laid prostrate and enchained by the most obstinate and pernicious prejudices and delusions, as well as enslaved by the most depraved inclinations, desires, and practices. And to all this we must also add, that if the words of the message leave any where the Spirit's meaning obscure or ambiguous, by no human sagacity, ingenuity, or learning, can the obscurity or ambiguity be taken away. Mere conjecture about the Spirit's meaning, without the least certainty, is all that man can offer in this case. Now, can any pious or reflecting man believe that an infinitely wise and compassionate God, the creator, owner, and protector of his unhappy creatures, laboring under such intellectual and moral degeneracy as man incontestibly does, could transmit for his liberation and recovery a message that was not perfectly intelligible to every one of them on all points that necessarily concerned their recovery? I presume not.

2. The object to be accomplished by the message demands its perfect intelligibility. Man's spiritual recovery, which is the object of the message, requires, that on the subject of religion, his ignorance be dispelled, his errors be corrected, his prejudices and delusions be chased away; that his conceptions of God, of spiritual and moral objects, be rectified; that, by the presence and influence of these rectified conceptions in his mind, his desires, affections and delights, be elevated to, and fixed on, proper objects, and his actions and pursuits of course be directed to their attainment; or in more popular style, that the seeds of piety and virtue be not only implanted, but nourished and brought to maturity in the

human soul. Now can any human folly, inconceivably great as it is, imagine that such a stupendous change in the conceptions of the human mind, in the desires and affections of the heart, in the inclinations and propensities of the soul, in the pursuits and labors of the man, be effected by a string of words, of whose meaning the reformed has no distinct comprehension? Surely not.

The account which God's message gives of itself in almost every page, establishes its claim to perfect intelligibility, beyond a doubt. It tells us that *it* makes the simple wise, enlightens the eyes, quickens the soul, directs the path, is a lamp to the feet, a light on the way, gives understanding to the simple; presents words that can save the soul, make wise to salvation, is a light shining in a dark world. Christ is styled a light to the Gentiles, the light of the world, &c. &c. Could these things be true, if the message destined to effect them was unintelligible to any of God's rational creatures? We think no man will say so.

4. God commands not a few, but every human creature, arrived at sufficient maturity, and in his right mind, to consult, to search, to study, to meditate the scriptures, because in them alone is that testimony concerning the Redeemer to be found that brings sinners to eternal life, and to hear what the Spirit says to the churches. But surely if the scriptures which we are commanded to consult, to search and meditate, and the declarations of the Spirit we are commanded to hear, be exhibited in words and phrases, that are unintelligible to us, God has commanded an impossible act, and threatened us with everlasting ruin, if we do not perform it. Is any prepared to defend this imputation.

5. Had the Spirit's message, just as it is presented in his own words, been considered by him as not intelligible, perfectly intelligible to all concerned, he would most certainly have qualified, appointed, and accredited in all ages expositors for the express purpose of rendering it intelligible: we do not find, however, that such agents were ever thought of. Neither in Egypt nor in the wilderness did Moses ever employ an agent to explain any of his numerous addresses to the Israelites; nor did any of *the subsequent rulers*, priests, or prophets, employ such

a character to explain any of their addresses to the same people afterwards. Certain it is that Christ employed no such character to explain any of his innumerable discourses, nor did his apostles after him. When Matthew, Mark, Luke, and John published their memoirs, or proofs, that Jesus of Nazareth was the Messiah; when the author of the Acts published his account of the manner and means by which the new or christian institution was introduced among Jews and Gentiles; when Paul, James, Peter, John, and Jude wrote their letters to the christian congregations, it is not so much as insinuated that such an agent was ever employed by any of them. They evidently acted as persons who were confident that every word which they had written or spoken was perfectly intelligible to all concerned. With their several publications, addresses, or letters, they sent no expositors; nor among those to whom they were directed, did they nominate or appoint any. In short, scripture knows nothing of such an office, or of such an officer: nor in it is any human being commanded or authorized to attempt such a work, or offer such an insult to the allwise God. With commands to proclaim or publish the Spirit's message, or good news, called the gospel, and to teach, instruct, and exhort persons concerned by that proclamation to the christian faith, we meet in almost every page; but to proclaim or publish, to teach, instruct, or exhort, are acts very different from *explaining*, and need a very different qualification. To be able to read well, or to remember and pronounce distinctly what has been heard, is all the qualification, as to learning, which a preacher, proclaimer, or publisher, a teacher, instructer, or exhorter needs; but to explain, requires a knowledge of the subject not inferior to the original author. The residue will be found in the next letter.

A. S.

THE remarks on Aristides we present without taking any special notice of the merits of the point at issue. The abuses of writing and speaking and of the press, are not to be considered as arguments against the use of them. Whatever does not arrest the attention of mankind to the sacred writings as the supreme rule of faith and manners, is not worth either reading or hearing, and whatever has a sectarian or schismatic tendency is worse than being silent altogether

Ed. C. B.

FOR THE "CHRISTIAN BAPTIST."

REMARKS ON "ARISTIDES."

THE *first* section is appropriated to the commendation of the 'Christian Baptist,'—the design of the *second*, I am doubtful whether I understand. Of course no animadversions are required by these. That the opinion relating to money, advanced in the *third*, is correct, I will admit, if any evidence can be brought to support it. But my present belief is, that of all the undertakings, in which christians of this age are employed, with the ostensible object in view, of bettering the moral condition of our race, none is more exempt than the Tract enterprize is, from the imputation of being under the influence of MONEY for its motive. I hasten, however, to the design which I have in view,—to make some remarks upon such portions of the communication by 'Aristides' as appear *to me* most objectionable. This writer, professedly abridges, in the September number of the 'Christian Baptist' an account of conversion, represented in the 'Religious Herald' in February preceding, to have been partly by the instrumentality of a tract; which abridgement is followed by a number of questions. For these, the reader is requested to turn to the 35th and 36th pages of the C. B. present volume.

It appears to me unreasonable to conclude that tracts are useless, merely because: 1st. They sometimes contain what the Bible does not support; or, 2d. Nothing in them can be expected to be useful in promoting the Redeemer's kingdom any further than it declares or repeats what the scriptures make known and require. But these are the only arguments offered by 'Aristides' in favor of the *in*utility of tracts. It is not necessary, for example, to suppose that every essay and every sentence contained in the 'C. B.' from its commencement until the present day, is sustained by the word of God; or, that this work reveals to our faith, new truths to be believed, that such as read them may be saved; in order to suppose that the publication has been useful. And yet this is the amount of reasoning here used against the utility of tracts; or if it exceed this, I do not discover it.

I do not believe that any 'tract,' or 'sermon,' or 'preaching' can be successful in turning souls to God and Christ, except in so far as it reiterates the gospel—the word of God. This is my answer to the first two questions of 'Aristides;' and yet I do not conclude that tracts and sermons, when they DO reiterate divine truth, are of no value. That 'Baptist Tracts,' or those which are issued by Baptists, contain truth which others do not; and more truths than they; I think clear from the scriptures: and 'their design is not to show that they are superior to all others in making *Baptist converts*;' but to disseminate the knowledge of revealed truth. If the sermon alluded to in the narrative, which represented Christ as the shepherd of the sheep, *and little children as composing a part of these sheep*,' meant children so small as to be incapable of believing and repenting, its idea, does not, in my opinion, coincide with the Bible. This is my answer to the third and fourth questions.

Question the fifth, 'When this sermon, which converted this little *boy, stated that little* children are a part of Christ's flock, did it state *the truth, or a LIE?* and which converted him the truth, or a LIE,

both" has been already anticipated. Against all such expressions and ideas, as 'elect and non-elect infants,' although used in 'Confessions of Faith' deemed 'orthodox,' I do unhesitatingly afford my testimony as anti-scriptural. Towards 'Confessions of Faith,' I feel very little respect, and acknowledge no allegiance; nor do I apprehend that the Baptist denomination, in this country at least, is in danger of suffering much, if any evil from them. I wish we may find foes of a character no more formidable in ignorance and anarchy, and subordination, to principles of scripture interpretation maintained by lordly and unrenewed bishops and their colleagues in ecclesiastical tyranny and neglect of God's holy word.

The affirmative of the remaining questions, would be, that the word of God is neither defective nor superfluous; but contains precisely what is necessary for our government in faith and practice. This I admit and maintain. 'The gospel of Christ is the power of God unto salvation, to every one that believeth.' *Paul.* 'Of his own will, begat he us, with the word of truth.' *James.* 'Sanctify them through thy truth; thy word is truth.' *Christ.* But I would use tracts, just as I would notes, criticisms, translations, periodical pamphlets, &c. &c.—or the oral instructions of elders, teachers, brethren, and parents, for the purpose of illustrating and inforcing the nature and excellency of gospel truth.

Although, in comparison with many of my brethren, I am yet but a small child, I have already found it necessary, (and not unfrequently,) to abandon ideas which I had once believed correct, and to which I felt strongly attached;—such abandonment, when convinced of my former mistake, I have deemed no dishonor, but the reverse. Many subjects remain hung up in my study for future investigation; and if I do not deceive myself, I am disposed to ascertain what is right, that I may practice and support it. That many errors exist among christians, and baptist christians too, I doubt not; and that the word of God is miserably mangled, by many who pretend to expound it, I have long thought and lamented. But I do not see that any argument can be adduced against the distribution of well written tracts, which would not bear with as much force against all attempts, either *written* or *oral*, to enlighten and reform, except the mere distribution of Bibles, or portions of the Bible.

DISCIPULUS.

September the 27th, 1828.

DEAR BROTHER CAMPBELL,

I HAVE read your letters, addressed to Bishop Semple, with close attention, and find you have treated him with great respect. If I be not mistaken bishop Semple complained, in his letter to you of December, 1825, of the want of a *New Testament spirit* in the Christian Baptist. I am sorry to say that many of your readers think bishop Semple has not shown that spirit towards you, or those who differed with him. When I read an extract from a letter of his, in the Recorder of June, 1827, my spirit was cast down, for I looked *up* to him as a father in the gospel. The course he had taken to give

vent to his views, I did not approve; and the language he used, I was certain would injurre his standing. "It is one thing to reform Popery, and another to reform the reformation." I saw he left a door open for an attack from the Lutherans and Calvinists, for bishop Semple will not admit that he is a Lutheran or Calvinist, or that the sect to which he belongs is the same with those reformers. His letters to doctor Noel of the 3d and 26th September, 1827, I was sorry to see, knowing the consequences that would follow, among those mighty regulars, or would-be popes, had they the power. In one of his letters he charges you with "sowing the seeds of discord among brethren, and that there is much less ground for fellowship with your principles, than with Presbyterians, Methodists, or even evangelical Episcopalians." In your fifth letter; you in a masterly and christian like manner, refute this charge. 'You promise if he will explain to you the nature, extent, and malignity of the mischief you have done, you will arise and make an effort to undo it' Will bishop Semple say as much? will he arise and undo all the mischief he has done by publishing these letters, and making use of sundry speeches? such as if the Baptist denomination were to adopt the sentiments of Paulinus and yourself, respecting the Old Testament, he would withdraw from the society, or words to that amount, and that he held no fellowship with your sentiments. Before the publication of these letters we were at peace among ourselves. What has followed? Resolutions of disapprobation from those churches which knew very little of your sentiments, against some of your readers, for expressing their views of the gospel, & defending your principles from these fireside traducers. What has followed these resolutions? Discord and disunion amongst brethren, who produced this disunion? not those who were willing that their brethren should enjoy their sentiments until they were better instructed, but these friends of Bishop S. who were unwilling that the friends of the ancient order of things should enjoy the rights of conscience without letters of proscription. Is this his New Testament spirit? When I read his letter of the 26th September, and your truly dignified appeal to him, to set you right, "inviting him to show you where you have erred, and if you could not present reason, scripture, and good sense to support you, you would yield to his superior discernment, age, and experience." I then expected to see his New Testament spirit. But it seems we must wait for the physical operations of that spirit, before he will show you "are palpably on the wrong side, although it would be no hard task to make it manifest." Did Bishop S. say these things with a belief they would pass as oracular, or with an intention to make them appear to every inquirer after truth? If I am to judge from his silence, you are mistaken in your opinion of "his not wishing to live in a community which had no more mind than to cease its inquiries, when he said desist." Should I be mistaken in Bishop S. I ask why he has not come forward agreeably to the request of Querens and make good his assertion? Why does he, as a shepherd, suffer you, (as many would make us believe, a wolf in sheep's clothing) to destroy the sheep and the lambs, he may talk about his unwillingness to enter into controversy. If he was not prepared and willing to support his asser-

tions, he ought to have kept silence, and not to have set all the bigots and diotrephan spirits, at war with the sheep and lambs. He knew there were many ready to seize upon any pretext to harrass those who were hungering and thirsting for the bread and water of life. They had lived upon horns and bones and alcohol until their countenances and conversation indicated a perishing condition. The picture you have drawn of the state of the churches, is undeniable. Thousands there are who never attempted to learn the contents of the book of God, and would rather go twenty miles to hear a man *preach* all the meanderings of his dark and foolish mind, than learn, at his own door, those sacred and divine lessons which are able to make him wise unto salvation. This way of *preaching themselves* is the cause of the ignorance amongst us, to teach them the contents of the book of God, is considered an innovation in the church, and unprofitable to their souls. The teachers know how to keep the hold they have upon the consciences of the people, and the people are flattered in their ignorance, that all is well, all is right with them; that none but those who are called and sent can understand the *mysteries* of the gospel, and all they have to do, is to listen to their teachers, and if their experience agree with the *preacher's*, they may rest assured they are the children of God. Thus ignorance and idleness are encouraged in the church.

I have read some where in the Christian Baptist, that Doctors of divinity make deists—how this could be, I could not tell, until I heard of the arguments of one, when he was reasoned with on the evidences of the Christian religion, in a manner which was unanswerable; he replied that although the arguments were unanswerable, yet it was no proof of its being true; and to support him in this assertion, referred to your writings,—that to your unprejudiced readers, your reasonings upon the ancient order of things were unanswerable, yet the Baptist Recorder and the Columbian Star, with those great Doctors of divinity, considered you in error—therefore it was possible for a man to make error appear so plausible, that the human faculties cannot produce a clear and effectual refutation. If this be true, then, error has the victory over truth, and deists have now such advocates as they desire. Is this the New Testament spirit? Among the number of teachers with us, there are a few who are advocates for a reformation. It appears they want courage to meet those regulars with their popish bulls, seasoned with what they call Christian affection. To forsake the popular system is too great a cross, it would be attended with the loss of character, in the estimation of the populars. It would be as difficult a matter to get justice done them as to get their opponents to live upon the book of God, which is a thing impossible, so long as the present order of things continues.

THOMAS.

Georgia, Effingham County, Goshen District, September 3, 1828.

MR. ALEXANDER CAMPBELL,

Dear Brother—IT is with pleasure that I take up my pen to address you with a few lines, though a stranger to you in person, ye —— so much so to the cause which you so ably defend. I have been

a subscriber for the Christian Baptist, and an attentive reader for two years; and it is with pleasure that I do acknowledge it has been of more service to me in enlightening my mind in the scriptures than any publication I ever read before; and no doubt it will be gratifying to you to hear that it has been the means of arousing many to an attentive examination of the lively oracles of truth; while some have plainly discovered the all sufficiency of the New Testament as a rule of faith and practice for all God's children, and have come out from among those that are wedded to their creeds, confessions of faith, and disciplines, owning no other law giver or leader than the King of Kings and Lord of Lords, and do come together on the first day of the week for the purpose of worshipping God according to the new institution, as communicated to us by the apostles, through the Holy Spirit of God. Light, we are happy to say, is springing up in these dark and benighted regions, notwithstanding the many oppositions of professors of every sect; notwithstanding the imprecations and persecutions thrown out against us, and received almost from every quarter. Several Baptists and nine Universalists in the above mentioned county and the county of Bryan have been willing to renounce their favourite isms; and do assemble themselves together on the first day of the week to read the scriptures, pray, break bread, exhort one another, attend to the contribution, and sing the praises of our once crucified and now risen Lord and Saviour. There has been several individuals immersed upon confession of their faith into the name of the Lord Jesus. Though we are not organized for the want of men possessing the qualifications as laid down by the apostle Paul to Timothy and Titus, yet we anticipate the period not far distant when not only we, but every congregation scattered throughout the dominions of the King of righteousness, shall have faithful men—men capable of taking the oversight thereof willingly, not by constraint, nor for filthy lucre sake, no doubt (for experience has already taught) there would be more love, joy, peace, and long suffering among believers of the gospel of Christ than has been heretofore manifested. Hoping that you may ever continue to prove to thousands as a light in a dark place, is the sincere wish of your affectionate brother in Christ. J. J. H.

THE SPIRIT OF THE YEAR OF GRACE, 1828; AND THE MANNERS OF LATITUDE 37.

Fayette county, Ky. September 8, 1828.

DEAR BROTHER CAMPBELL,

Judging from the specimens I have seen of the letters you receive, I dare say you have by this time become sufficiently accustomed to such as the following, to be able to read them without much wincing. Being myself sent as a messenger to the Elkhorn association which met on the second Saturday in last month, my attention was particularly caught by two of the letters read on this occasion, and being somewhat of a curious turn of mind, I felt a disposition to procure an extract from each, and accordingly obtained a loan of the aforesaid letters from the clerk, and as I sat on my seat at intervals extracted as follows:

Extract of a Letter from N. Elkhorn Church to Elkhorn Association.

"N. B. In as *much* as this association in committee at Town Fork, and in committee of the whole at Paris, agreed to a correspondence with the Licking brethren, and agreed to maintain the doctrine of grace as contained in the Bible, and set forth in the Philadelphia confession of faith, as the minutes of the association show, should not this association protest against *Armenianism* and *Cammelism and his new book*—as *Cammel* is against creeds and confessions, how can his sentiments be tolerated amongst us, and we be true to the above cited obligation."

Extract of a Letter from Mount Pleasant Church.

"Your object will be to consult the well being of society, to guard against heresy, and to study the dignity of the Baptist cause, by holding sacred the doctrine of sovereign grace as revealed in the scriptures of the old and new Testaments, and set forth in the Philadelphia confession, and as much as possible to hold original ground, and to guard against those churches that are throwing their creeds and confessions of faith, (as they cantingly call them) away. We as a church hold a particular atonement, and a special application of the same by the Holy Ghost in regeneration—we as a church profess not to understand what is meant by immersing into the name of the trinity, instead of baptizing by the authority or in the name of the Father, Son and Holy Ghost. The latter is our belief and no other. We hope the Lord will enable you promptly to oppose every false way.'

This last church is under the pastoal care of Edmund Waller, of *conflagration* memory; which is enough to account for such a nondescript production. During preaching, on Sunday, from the weeping in the congregation it was manifest there were many persons present of a broken and contrite heart; and old brother Vardeman came down off the stage, and invited such as felt disposed to come up to be prayed for. Many of the preachers also came down and co-operated; but Edmund Waller, although in the midst of the people of his charge, retired to the most remote part of the stage, and sneered at what was going on, with as much contempt and apparent malignity as Satan need have done had he been there in person. I could but ask myself while contemplating the scenes before me, "how dwelleth the love of God in such a man?". It it said the Turks hate all those who are not musselmen; more especially those that they are pleased to call "*Christian dogs*,"—and so it seems there are those called Christians, who feel themselves at liberty to hate all such as they are pleased to call heretics. In the estimation of many among us, you are considered the arch-heretic, and did you live in other lands and other times, woe would be unto you. I do rejoice, my brother, that the taper you have lighted up is not to be extinguished, or even obscured by the puny efforts of such. You have done much already in ridding the minds of many of those fetters which priestcraft and other crafts had fastened upon them—and so far as I understand your object, I do most heartily wish you God speed. Forgive my trespassing—I have a wish to send you the extracts, and having begun, I could not well stop short of what I have said. May the Lord in his great mercy grant that you may live to see your labors crowned with success, is the sincere prayer of your brother in gospel bonds.

W. C. T.

PREFACE OF THE KING'S TRANSLATORS.

[CONTINUED.]

But now what pietie without truth? what truth (what saving truth) without the word of God? what word of God (whereof we may be sure) without the scripture? The scriptures we are commanded to search, *John* 5. 39. *Isa.* 8. 20. They are commended that searched and studied them, *Acts* 17. 11. and 8. 28. 29. They are reproved that are unskilfull in them, or slow to beleeve them, *Matth.* 22. 29. *Luke* 24. 25. They can make us wise unto salvation, 2. *Tim.* 3. 15. If we be ignorant, they will instruct us; if out of the way they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, enflame us. *Tolle, lege; Tolle lege,* Take up and reade, take up and reade the Scriptures, (for unto them was the direction) it was said unto S. *Augustine* by a supernaturall voice. *Whatsoever is in the Scriptures, beleeve me,* saith the same S. *Augustine, is high and divine; there is verily truth, and a doctrine most fit for the refreshing and renewing of mens mindes, and truly so tempered, that every one may draw from thence that which is sufficient for him, if he come to draw with a devout and pious minde, as true religion requireth.* Thus S. *Augustine.* and S. *Hierome, Ama Scripturas & amabit te sapientia,* &c. Love the Scriptures, and wisdome will love thee. And S. *Cyrill* against *Julian, Even boyes that are bred up in the Scriptures, become most religious,* &c. But what mention we three or foure uses of the Scripture, whereas whatsoever is to be beleeved or practised, or hoped for, is contained in them? or three or foure sentences of the Fathers, since whosoever is worthy the name of a Father, from Christs time downward, hath likewise written not onely of the riches, but also of the perfection of the Scripture? *I adore the fulnesse of the Scripture,* saith *Tertullian* against *Hermogenes.* And again, to *Apelles* an heretick of the like stamp, he saith, *I do not admit that which thou bringest in* (or concludest) *of thine own* (head or store, *de tuo*) without Scripture. So S. *Justin Martyr* before him, *We must know by all means* (saith he) *that it is not lawful* (or possible) *to learn* (any thing) *of God or of right pietie, save only out of the Prophets who teach us by divine inspiration.* So S. *Basil,* after *Tertullian, It is a manifest falling away from the faith, and a fault of presumption, either to reject any of those things that are written, or to bring in* [upon the head of them, ἐπεισάγειν] *any of these things that* are not written. We omit to cite to the same effect, S. *Cyrill* Bishop of *Jerusalem* in his 4 *Catechis* S. *Hierome* against *Helvidius,* S. *Augustine* in his third book against the letters of *Petilian,* and in very many other places of his works. Also we forbear to descend to later Fathers, because we will not wearie the Reader. The Scriptures then being acknowledged to be so full and so perfect, how can we excuse our selves of neligence, if we do not studie them? of curiositie if we be not content with them? Men talk much of *supernum,* how many sweet and goodly things is had hanging on it; of the Philosophers stone, that it turneth copper into gold; of *Cornu-copiæ,* that it had all things necessarie for food in it; of *Panaces* the herb, that it was good for all diseases; of *Catholicon* the drug, that it is in stead of all purges; of *Vulcans* armour, that it was an armour of proof against

all thrusts, and all blows, &c. Well, that which they fastly or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture for spirituall. It is not onely an armour, but also a whole armourie of weapons, both offensive and defensive; whereby we may save our selves, and put the enemie to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month. and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of *Manna*, or a cruse of oyl, which were for memory onely, or for a meals meat or two; but as it were, a showre of heavenly bread, sufficient for a whole host, be it never so great, and, as it were a whole cellar full of oyl vessels; where by all our necessities may be provided for, and our debts discharged. In a word, it is a panary of wholesome feed, against fenowed traditions; a physicians shop (S *Basil* calleth it) of preservatives against poysoned heresies; a product of profitable laws, against rebellious spirits, a treasury of most costly fuels, against beggarly rudiments; finally, a fountain of most pure water, springing up unto everlasting life. And what marvell? The originall thereof, being from heaven, not from earth; the author being God, not man; the editer, the holy spirit, not the wit of the Apostles or prophets; the pen-men such as were sanctified from the wombe, and endued with a principall portion of Gods spirit; the matter verity, piety, puritie, uprightness; the form, Gods word, Gods testimonie, Gods oracles, the word of truth, the word of salvation, &c. the effects, light of understanding, stablenesse of perswasion, repentance from deaad works, newnesse of life, holiness peace, joy in the holy Ghost; lastly, the end and reward of the studie thereof fellowship with the saints, participation of the heavenly nature, fruition of an inheritance immortall, undefiled, and that never shall fade away: Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

But how shall men meditate in that which they cannot understand? How thall they understand that which is kept close in an unknown tongue? as it is written *Except I know the power of the voice, I shall be to him that speaketh a Barbarian, and he that speaketh shall be a Barbarian to me.* The Apostle excepteth no tongue; not *Hebrew* the ancientest; not *Greek* the most copious, not *Latine* the finest. Nature taught a naturall man to confesse, That all of us, in those tongues which we do not understand, are plainly deaf: we may turn the deaf eare unto them. The *Scythian* counted the *Athenian*, whom he did not understand, barbarous: so the *Romane* did the *Syrian*, and the *Jew* (even S. *Hierome* himself calleth the *Hebrew* tongue barbarous, belike because it was strange to so many,) so the Emperour of *Constantinople* calleth the *Latine* tongue barbarous, though Pope *Nicolas* do storm at it: so the *Jews* long before *Christ*, called all other nations *Lognasim*, which is little better then barbarous. Therefore as one complaineth that alwayes in the Senate of *Rome*, there was one or other that called for an interpreter: so lest the Church be driven to the like exigent, it is necessary to have translations in a readinesse. Translation it is that openeth window, to let in the light; that breaketh the shell, that we the kernell: that puteth aside the curtain, that we may

look into the most holy place; that removeth the cover of the well, that we may come by the water, even as *Jacob* rolled away the stone from the mouth of the well, by which means the flocks of *Laban* were watered. Indeed without translation into the vulgar tongue, the unlearned are but like children at *Jacobs* well, (which was deep) without a bucket or something to draw with: or as that person mentioned by *Esay*, to whom when a sealed book was delivered, with this notion, *Reade this I pray thee*, he was fain to make this answer, *I cannot, for it is sealed.*

While God would be known only in *Jacob*, and have his name great in *Israel*, and in none other place; while the dew lay on *Gideons* fleece only, and all the earth besides was drie; then for one and the same people, which shake off them the language of *Canaan*, that is *Hebrew*, one and the same originall in *Hebrew* was sufficient, but when the fulnesse of time drew neare, that the Sonne of righteousnesse, the Sonne of God should come into the world, whom God ordained to be a reconciliation through faith in his bloud, not of the *Jew* onely, but also of the *Greek*, yea, of all them that were scattered abroad, then lo, it pleased the Lord to stirre up the spirit of a *Greek* Prince (*Greek* for descent and language) even of *Ptolomee Philadelph* king of Egypt, to procure the translating of the book of God out of Hebrew into Greek. This is the translation of the *Seventy* interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as S. *John Baptist* did among the *Jews* by vocall. For the *Grecians* being desirous of learning, were not wont to suffer books of worth to lie moulding in kings libraries, but had many of his servants, ready scribes to copy them out, and so they were dispersed and made common. Again, the *Greek* tongue was well known, and made familiar to most inhabitants in *Asia*, by reason of the conquests that there the *Grecians* had made, as also by the colonies, which thither they had sent. For the same causeses also it was well understood in many places of *Europe*, yea, and of *Africk* too. Therefore the word of God being set forth in *Greek*, becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house, or like a proclamation sounded forth in the market-place, which most men presently take knowledge of: and therefore that language was fittest to retain the Scriptures, both for the preachers of the Gospel to appeal unto for witnesse, and for the learners also of those times to make search for triall by. It is certain, that that translation was not so sound and so perfect, but that it needed in many places correction; and who had been so sufficient for this work as the Apostles or Apostolike men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather then by making a new, in that new world and green age of the Church, to expose themselves to many exceptions, and cavillations, as though they made a translation to serve their own turn; and therefore bear witnesse theemselves, their witness not to be regarded. This may be supposed to be some cause, why the *translation of the Seventy* was allowed to pass for current. Notwithstanding, though it was commended generally, yet it did not

fully content the learned, no not of the *Jews*. For not long after *Christ*, *Aquila* tell in hand with a new translation, and after him a *Theodotion*, and after him *Symmachus*: yea, there was a fifth, and a sixth edition, the authors whereof were not known. These with the *Seventy* made up the *Hexapla*, and were worthily and to great purpose compiled together by *Origen*. Howbeit the edition of the *Seventie* went away with the credit, and therefore not onely was placed in the midst by *Origen* (for the worth and excellency thereof above the rest, as *Epiphanius* gathereth) but also was used by the *Greek* Fathers for the ground and foundation of their commentaries, Yea, *Epiphanius* above mentioned, doth attribute so much unto it, that he holdeth the authors thereof, not onely for interpreters, but also for Prophets in some respect: and *Justinian* the Emperour enjoyning the *Jews* his subjects to use especially the translation of the *Seventie*, rendereth this reason thereof, because they were, as it were enlightened with propheticall grace. Yet, for all that, as the *Egyptians* are said of the prophet to be men and not God, and their horses flesh and not spirit: so it is evident, (and S. *Hierome* affirmeth as much) that the *Seventie* were interpreters, they were not Prophets; they did many things well, as learned men, but yet as men they stumbled and fell, one while through oversight, another while through ignorance; yea, sometimes they may be noted to adde to the originall, and sometimes to take from it; which made the Apostles to leave them many times, when they left the *Hebrew*, and to deliver the sense thereof according to the truth of the word, as the Spirit gave them utterance. This may suffice touching the *Greek* translations of the Old Testament.

There were also written a few hundred years after *Christ*, translations many into the *Latine* tongue: for this tongue also was very fit to convey the law and the gospel by, because in those times very many countreys of the West, yea of the South, East, and North, spake or understood *Latine* being made provinces to the *Romanes*. But now the *Latine* translations were too many to be all good: for they were infinite (*Latini interpretes nullo modo numerari possunt*, saith S. *Augustine*.) Again, they were not out of the *Hebrew* fountain (we speak of the *Latine* translations of the Old Testament) but out of the *Greek* stream; therefore the *Greek* being not altogether clear, the *Latine* derived from it must needs be muddy. This moved S. *Hierome*, a most learned Father, and the best linguist without controversie, of his age, or of any that went before him. to undertake the translating of the Old Testament out of the very fountains themselves; which he performed with that evidence of great learning, judgment, industry, and faithfulnesse that he hath for ever bound the Church unto him in a debt of speciall remembrance and thankfulnesse.

ESSAYS ON MAN IN HIS PRIMITIVE STATE,

And under the Patriarchal, Jewish, and Christian Dispensations.

NO. IV.

ADAM, after his exile from Eden, begat a son in his own image, and after his own likeness. Naked, defenceless, and imbecile, the *infant man* commences his mortal career. The circumstances under

which he makes his appearance upon the stage are incomparably more unpropitious than those amidst which his original progenitors made their entrance. Reason in its zenith, enthroned in the unpolluted temple of a sentient body, controlled all the actions of the animal nature of the illustrious progenitors. But the infant man feels the rod before he sees it. His delicate and unprotected body smarts beneath the very elements upon which he must live, and with which he must wage an interminable war while his heart is able to react. Upon the first invasion of the elastic fluid, his lungs heave, and with sighs and tears, the little sufferer begins his pilgrimage to the tomb. He feels before he reasons. He cries before he smiles. His first idea of ease, improperly denominated pleasure, is drawn from animal gratification. Thus his appetites and passions are first called into action by an unavoidable necessity. He remains, for months and years, almost a mere animal in all his impressions, feelings, desires, pains, and pleasures. The mind, by a wise accommodation to its companion, is not permitted to put forth its energies; the body is yet deficient in physical strength to sustain its activities. This law of our nature gives a fearful odds to all animal propensities in the future struggles between reason and passion. Hence the old complain of the sallies of youthful appetites, while the young lament the rigorous restraints of maturer years.

Were there no other difference between Adam in Eden and any of his natural descendants, than what arises out of this disparity in the commencement of life; this alone would constitute an immense dissimilarity between him and any of his posterity. Adam, when he first opened his eyes, was in the zenith of his mental faculties; but twenty-one years of our time must pass in the turmoil of passion, appetite, and reason, before we can safely trust a human being to the keeping of his own reason.

As sensation first, and reflection afterwards, give man all his simple ideas or first views of things; so the symbols or types of all his ideas are the material objects around him. By comparing these objects with one another, by abstracting, classifying and compounding their qualities, or properties, he forms all the complex ideas of which he is possessed. So that all his simple ideas are the images of things which do exist, and he has not a single idea, the archetype or pattern of which is not to be met with in the materials around him. His imagination may create a great many new forms, but the materials out of which it creates these new forms were originally presented him in the great magazine of nature. He may now fancy a tree the roots of which are iron, the trunk and branches of which are brass, the leaves of which are silver, and the fruit of which is gold. But had he not obtained by sensation or observation the idea of a natural tree, he never could have imagined this unnatural one.

The inlets of all human knowledge are the five senses. Reflection upon the ideas thus acquired gives birth to new ones, akin, however, to those received by sensation. Imagination may now combine these ideas without any restraint but its own power. It may associate those ideas with, or without regard, to natural fitness, congruity, or consistency. It may create a Polyphemus or a Centaur; but it cannot create an idea perfectly new. As human skill and human power may new

modify, but cannot create a particle of matter; so the imagination may vary or new modify the ideas acquired by sensation, but cannot create a new one. And here ends the chapter of all human science.

Revelation opens a new world, a new order of relations, and gives birth to new ideas, which, as the great apostle to the nations says, "The eye of man never saw, the ear of man never heard, nor the heart of man ever conceived." But this commences a new chapter in human knowledge. The first chapter contains all natural knowledge. The second, all supernatural. These things premised, we proceed to the consideration of the patriarchal age of the world.

However numerous the ages may be imagined, or however diversified in their character, yet as respects man's religious relations, they are scripturally distinguished into three. And these may be fitly styled the Patriarchal, the Jewish, and the Christian. The Patriarchal continued from Adam to Moses; the Jewish, from Moses to the Messias; and the Christian, from the Messias till now, and is never to be superseded by another. Religion is one and the same thing in all ages of the world as respects its distinguishing character and design. And a *good man* has been essentially the same sort of a being in all ages, and under all the instituted acts of religion which have ever been preached by divine authority. Faith, or confidence in God according to the developement of his character, has always been the basis and controlling principle of all religious homage. A good man has ever been the man who paid a just regard to all the relations in which he stood to God and man. The principles of all true piety and humanity are as invariable as God himself. But the developement of the divine character, and of all our relations to God and each other, has been progressive, and not consummated at once. Like the path of the just that shineth more and more unto the perfect day, has been the developement of the character of God and the extent of human relations and obligations. Thus the patriarchal age was the star-light of the moral world; the Jewish age was the moon-light; the ministry of the harbinger the twilight; and the christian age the sun-light of the moral world. If any object to this gradual and progressive exhibition of spiritual light: and impertinently ask why these things should so be; let him ask the heavens and the earth why at one time the stars only are visible—at another, the moon—and at another, the sun. Let him ask the earth why there is first the tender germ; next, the vigorous shoot; next, the opening blossom; and by and by, the mature fruit. Let him ask why God did not give us the milk and the honey as he gives the dew and the rain, or the baked loaves as he sends the hail and the snow. Let him ask rather why he has shown any kindness to a race of beings so ungrateful in their nature, and so desirous to exclude him from the honor of creating or of governing the universe of which we are a part. Of one thing we are certain, that the distribution of the globe into oceans and continents, into islands and lakes, into different latitudes and climates, into hills and vallies, mountains and plains; the year into seasons, and *the moral world* into ages or different economies, is all of the same *character, is predicated* upon the principles requisite to giving birth *and perpetuity* to the best possible system, both natural and moral;

and of this we are equally certain, both when we can discover what we would call good and relevant reasons, and when we cannot.

The patriarchal age is distinguished by those institutions adapted to mankind in the infancy of the world. The religious institutions of this period found on record, are in exact conformity to the condition of society in its incipient stages, and confirm the pretensions of the volume which details them to the antiquity and authenticity which it claims.

The Bible method of teaching is peculiarly its own. It does not begin nor proceed upon the principle of asserting any speculative truth to be believed, but communicates all its instruction either in relating facts or in explaining them. Creed-makers all begin with asserting the *Being* and perfections of God. Moses commences by telling us that "In the beginning God created the heavens and the earth." From what he has done, he leaves us to learn his character, and not from words or propositions concerning him.

The object we have in view with a reference to our condition and circumstances in descanting upon this and the succeeding age, requires us to ascertain two things, viz.—the actual amount of revelation enjoyed in this age, and the particular moral and religious institutions which belonged to it. This we can learn only from the narrative found in the book of Genesis—from the facts recorded in connexion with the memoirs of the illustrious personages which flourished in this age, amongst whom the most considerable are Abel, Enoch, Noah, Shem, Abraham, Melchizedec, Isaac, Jacob, Joseph, and a few females connected with them. But this we must defer to a more convenient season. EDITOR.

ANCIENT GOSPEL.—NO. X.

I substitute the following Narrative for an Essay.

MY father was a Scotch presbyterian, and my mother was a regular Baptist—I was religiously brought up, and being taught the system of doctrine laid down in the confession of faith, I became a speculative Calvinist. My mother's views of baptism appeared the most scriptural, and although I always helped my father, when he and mother, of a winter evening, had their good natured fire side debates, yet still I gradually leaned more and more to my mother's side in my real sentiments. I finally became as firmly convinced of baptism as of Calvinism; and was a speculative calvanistic baptist of the supralapsarian school. But as yet I had no real devotion, nor practical views of the Gospel. I went to meeting, sat as a judge upon every preacher who came amongst us, and when sermon was over, I had a little crowd around me listening to my criticisms and censures. I was very severe, and valued myself no little upon my quick discernment in all the doctrines of the day. So acute was my religious scent that I could almost tell a man's whole system before he had spoken half a dozen of sentences. During these days of my vain and foolish behaviour, a very practical calvinistic preacher came to our congregation, and so engagedly addressed us on justification by faith in the *imputed righteousness* of Christ, that I saw a fitness and beauty in

this scheme which wonderfully charmed me—I became quite religious, prayed twice each day in secret, and attended meeting with views and designs quite different from those which formerly actuated me—I had heard much upon faith, and was very precise in my definitions and disquisitions upon true and saving faith. I at length fancied I had obtained it, and had serious thoughts of joining the church. Baptism came up to my consideration again, and I concluded I ought to be baptized, for I perceived it to be a very plain duty: and a very commendable way of making a profession. I had fixed the day for making my profession, and had given in my experience to a baptist church. I was approved by the whole congregation, but the intended administrator taking sick, it was put off for another month. In the mean time a Mr. J. S. came round, who was accused of not being very orthodox, for he preached a gospel which some of his friends called the ancient gospel; and his enemies the water gospel. I went to hear him without any other object than to gratify my curiosity, and to be able to oppose this new heresy. But to my utter astonishment in one hour and twenty minutes I was as completely and entirely converted to this *ancient gospel*, or as some of the wits who cared for no gospel, called it the *water gospel*. My whole views of God's character, philanthropy, and scheme of salvation were as radically changed as if I had heard nothing worthy of the name of gospel ever before. And strange as it may appear, I was immersed for the remission of my sins before I left the ground. I now saw for the first time in my life, that sinners were called to act upon the *divine testimony alone*—that they were not to wait for any change for the better to be discovered in themselves, nor any secret drawings, remarkable or sensible impressions before they obeyed the commandment "*to be baptized for the remission of sins.*" This command I saw to be binding upon all who feel any interest in the question "what shall I do to obtain pardon and peace with God?" The blood of Jesus I well knew was the only sacrifice for sin, and was the only thing in the universe which could take away sin from the conscience and present us without fault to God; but I now found that by this gracious institution we came to the blood of Jesus in God's own appointed way, and thus washed our robes and made them *white*, not *red*, in the blood of the Lamb. But my mind as the needle touched with the loadstone, always terminated upon the divine testimony and veracity, and the command, "*to day if you will obey his voice, harden not your hearts,*" compelled me to take God upon his own word. I went to the river edge believing the promise of God, and that he could do this thing, even wash away my sins in the very act of immersion. Down into the water I went and was immersed *into* the name of the Lord Jesus for the remission of my sins—and you may rest assured, for it is a fact, that I declare to you, I felt myself as fully relieved from the burthen of my former transgressions, as ever did a man to whom the Lord said, thy sins are forgiven thee: go and sin no more.—I had read about peace and joy before. I had thought I once understood these terms, and felt something worthy of the name; but I can assure you that all I ever knew of the import of these words before, was as unlike to my present feelings, as a marble statue is to a living man. Most assuredly, said I, and felt I, God is as good as his word, and I have found his promise *yes and amen*

in Christ Jesus my Lord. But in all probability I would not have derived so much happiness from being buried with Christ by immersion into his name, had I not previously understood from the many declarations found in the sacred testimonies that God's philanthropy embraced all those who were pleased to come to him in the appointed way, and had I not also been assured of two things, first, that the scriptures mean just what they say, and secondly, that they say, *Be immersed for the remission of your sins*—I went down to the very water just for this very purpose, in the honesty and simplicity of my heart, believing that it would be as God said, and according to my faith so has it been to me. And one thing more I will tell you that "whereas I was blind now I see." With regard to the Holy Spirit, which is also promised, I will tell you what I have since that time experienced—and you will please inform me whether you think I have received that promise. While I thought about religion before, and determined to act some day, I felt a considerable attachment to the distinctions found in society, growing out of wealth and popularity. I was strongly disposed to have as good a share of these as I could honestly obtain: I felt moreover a good deal of that sort of spirit which presumes upon the electing love of God, and so soon as I began to think I was a christian, I saw in my secret devotions, as well as in my public exercises, a good degree of likeness to him who said, "I thank thee O Lord! that I am not like other men—I fast and pray, &c."—But now I am content with my lot, thank the Lord for what I have, and pray to him that I may be a good steward of what he has committed to me already: I feel the earth is the Lord's and the fulness thereof; and therefore, I hold every thing as a *tenant at will* of his landlord. I find it is more blessed to *give* than to *receive*—I know none of those little sectarian feelings which I once felt—I rejoice in the Lord, and in his people, and feel that every thing that affects his honor and glory, affects mine. I feel the same sort of interest in my Saviour's Kingdom, I used to feel in my father's character and estate—whatever added to either, I thought added to my fortune and fame: and now I feel that whatever advances the interest and reputation of the kingdom of my sovereign, adds to my individual gain and honor—I feel myself his, and him mine; and I would rather be the meanest soldier in his army, than the greatest potentate on earth—I do rejoice exceedingly in him all the day, and when I walk in the fields, or sit by the fire, my heart wanders after him; when travelling along the way, I sometimes speak out to him as if I were conversing with him: and the very idea that the eyes of the King of Kings are upon me, makes me bold in danger, and active in all the obedience of faith—I sometimes retire from the best company, to talk a few minutes to my Lord, and nothing is sweeter to my taste, than is an interview with him who pardons my sins—takes me into his family, and promises to take me home to his own glorious abode by and by—I think no more about tenets or doctrines, but upon the love of God, the death of Jesus—his resurrection from the dead—his coming to judge the world, and the resurrection of the just. This is the spirit I have received and enjoyed since I put on the Lord. Now tell me is this the holy spirit promised?

BIBLICUS.

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

Dear Sir,

THE pills you ordered me to get at Wheeling have cured me of my dyspepsia. I have forgot the name of the manufacturer. Some of my friends are desirous of getting them. Will you mention his name when you write me? I have got home to my friends and brethren, and found them all well. I find many of your opponents are preaching the very faith which once they condemned; and not only at home, but on my tour through Kentucky and Virginia, I find some of your opponents are deriving at least as much benefit from your writings as those who are your friends and open advocates. Some of the editors, too, who have opposed you, are now exhibiting your views on sundry subjects, for which a year or two ago you were very much censured by the Regular Baptists and some others. In a tavern in Maryland I picked up a "Columbian Star," and found, to my surprize, that brother Brantly had given your views of the baptism of the Holy Spirit, and under the editorial head, thereby showing that he had made them his own. In Kentucky, too, our brother Clack has come over wonderfully. He has given your views of the baptism of the Holy Spirit; and on sundry other topics he has appropriated your sentiments, and is detailing them in his paper—I mean those which were once reprobated by numbers in Kentucky. You will see in the last "Recorder," which I read to-day, that in one of brother Clack's late sermons, detailed under date of the 11th instant, he has given your views of the Keys given to Peter—of the Thrones on which the Apostles were placed—and indeed, substantially, your views on the Commencement of the Reign of the Messiah, as detailed in your Debate with M'Calla. I do not say that these views originated with you, but certainly they were once denominated *yours;* and I must confess I never learned them till I saw your writings. Brother Noel, since he has devoted himself to proclaiming the gospel and abandoned the contest about creeds, has been very successful. He made no converts by preaching up church covenants and creeds. I only regret to see so little candor amongst some of our brethren, who, unhappily for themselves and the public, took a stand too soon against what they called "your innovations"—I say, I regret to see them not give you credit either in their preaching or writings for views they as certainly learned from you as I received my name from my father. But still I rejoice to find that some of those who oppose you as an innovator, are making great innovations themselves. Persevere, brother. You are conquering, and will conquer. One of your most bigoted opposers said not long since, in a public assembly, that, in travelling 2500 miles circuitously, he only found four Regular Baptist preachers which you had not corrupted. The Lord speed you, brother.

BARNABAS.

TO BROTHER BARNABAS.

Dear Sir,

I HAVE seen many pieces published in several periodicals without giving me the least credit, which I well know were *borrowed* from my writings. But I gave myself no concern about it. I was

glad to see them in the columns of those who have traduced me. In some instances I saw them neutralized by a preceding or succeeding paragraph, and by some crude mixtures of undisciplined minds. Many sentiments in this work are *original* to me. I dug them out of the mines of revealed truth. But how many more may have dug the same treasures out of the same mines, I know not. But one thing I know, that numbers who are now improving themselves and others by them, never dug them out themselves. But so long as they are held up to human view, I rejoice; and in this I will rejoice though all who publish them exhibit them as their own.

The pills which I recommended to you, are manufactured by J. Crumbacker, Wheeling, and are titled Crumbacker's Anti-Dyspeptic and Anti-Bilious Pills. They have no calomel in their composition, and my having proved their efficacy in my own case, and amongst my friends, was the reason I recommended them to you. They are an excellent family medicine—a very mild and agreeable cathartic, and gently tonic in their effect. By the use of them, and a very systematic regimen, and a good deal of exercise, I have almost regained my former vigor.

In much haste, yours in the hope of immortality.

EDITOR.

ANCIENT AND MODERN BISHOPS.

"Let none," says Dr. Mosheim, alluding to the first and second centuries, "confound the bishops of this primitive and golden period of the church, with those of whom we read in the following ages. For though they were both designated by the same name, yet they differed extremely, in many respects. A bishop, during the first and second centuries, was a person who had the care of one Christian assembly, which, at that time, was, generally speaking, small enough to be contained in a private house. In this assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant. The churches also, in those early times, were entirely independent; none of them subject to any foreign jurisdiction, but each one governed by its own rulers and its own laws. Nothing is more evident than the perfect equality that reigned among the primitive churches: nor does there ever appear, in the first century, the smallest trace of that association of provincial churches, from which *councils* and *metropolitans* derive their origin."*

* *Ecc. Hist. vol. i. p.* 105—107.

CONSTANTINE'S IMPERIAL WAY OF RECONCILING BISHOPS.

SOCRATES says, that the bishops having put into the emperor's hands written libels containing their complaints against each other, he threw them all together into the fire, advising them, according to the doctrine of Christ, to forgive one another as they themselves hoped to be forgiven. Sozomen says, that the bishops having made their complaints in person, the emperor bade them reduce them all into

writing, and that on the day which he had appointed to consider them, he said, as he threw all the billets unopened into the fire, that it did not belong to him to decide the differences of christian bishops, and that the hearing of them must be deferred till the day of judgment.*

**Life of Constantine*, book iii. ch. 10—14.

Character given Wickliffe by one of the Enemies of Reformation.

JONES says—As the clergy had hated and persecuted him with great violence during his life, they exulted with indecent joy at his disease and death, ascribing them to the immediate vengeance of Heaven for his heresy—"On the day of St. Thomas the Martyr, Arch bishop of Canterbury, says Walsingham, a contemporary historian, that limb of the devil, enemy of the church, deceiver of the people, idol of heretics, mirror of hypocrites, author of schisms, sowers of hatred, and inventer of lies, John Wickliff, was, by the immediate judgment of God, suddenly struck with a palsy, which seized all the members of his body, when he was ready, as they say, to vomit forth his blasphemies againt the blessed St. Thomas, in a sermon which he had prepared to preach that day."

NOTICES.

☞AS we are obliged to get the *New Testament* out of press before we issue the next number, it may probably be a few days later than usual in reaching subscribers.

☞THE arrears on our list of subscribers are very considerable, and would be of very great importance to us at the present time, as we are in much need of funds. While our subscription list has continually augmented there has been, on a large majority of the agencies, a falling off in collecting and remitting to us. We guarantee all remittances per mail. And do hereby request all conscious of the obligations under which we exist to one another, and who are desirous that, while we inculcate truth and justice on others, we may be able to exemplify it in our own character, to remember us at this time. I would rather write a volume of essays than write one such notice as this. We have a great many excellent agents, and very punctual subscribers; but there is a large majority whom we would wish to commend, and yet we cannot. We hope this notice will suffice for a long time to come. EDITOR.

NEW AGENTS.

Jeremiah Arnold, Paulet, Vermont.
R. F. Bell, Corydon, Indiana.

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CHRISTIAN BAPTIST.

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"*Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for ye have only one teacher. Neither assume the title of Leader; for "ye have only one leader*—the MESSIAH."

Matt. xxiii. 8—10.

"*Prove all things: hold fast that which is good*"

Paul the Apostle.

REMARKS ON THE BIBLE.

[CONTINUED.]

HENCE it is, that though Christ has entrusted the business of publishing, teaching, instructing, and exhorting, into the hands of uninspired men; nay, has made it the duty of every friend to his cause to perform these acts to the best of his ability, and full extent of his opportunity, with the single exception that females are not o teach in public assemblies; yet explanation, as being a work that requires the same degree of inspiration with original revelation, is never committed to, nor enjoined on, an uninspired man; for who can know the mind of the Spirit, but the Spirit himself, or those that are inspired by him?

On the Spirit's message being understood and complied with, depends its whole utility to man. Not understood, misunderstood, or neglected, it is no better than water poured on a rock. Can we then believe that God would send a message, which to be of any use to his creatures must be clearly understood by them, in words and phrases which they could not understand, or commit its interpretation to persons whom he had never qualified, appointed, or accredited for the purpose—that is, to uninspired men? Surely not.

Let it be observed further, that in every instance in which the words, arrangement, and connexion, preferred and adopted by the Spirit, have left his ideas in any degree uncertain, all the attempts made by uninspired men for nearly two thousand years, to explain and render them more certain, have entirely failed. Not one of these uncertain and obscure passages is at this day in the least clearer than it was when their abortive labors first began: nor will the total failure of these presumptuous attempts at all surprize us, if we call to mind an observation already made, that the obscurities and ambiguities that may be met with in sacred writ, were knowingly and intentionally introduced into it by its Divine Author, and that no adequate means have ever been provided by him for their removal: that is, the spiritual gift, which alone can enable man to remove them, has never since the days of the Apostles been conferred on any mortal. Nay, for ever must they remain just as they are, unless God shall send an *inspired* expositor, furnished with *unquestionable* credentials of a divine commission for that purpose, to remove them.

All that uninspired men, however sagacious, pious, and learned, can do in this superhuman undertaking, and certainly all they have done, is to exhibit an endless parade of discordant (often contradictory) conjectures, conceits, notions, opinions, suppositions, or by whatever name their dreams or reveries may be called, in which no confidence can be reposed, because in no instance does there exist the least certainty that any of their conjectures about the Spirit's meaning, and what he really meant, are coincident. They to whom the words of the Spirit do not exhibit his meaning with clearness and certainty, have no standard by which they can try the opinions of others, and ascertain their agreement and disagreement with what the Spirit says. His faith, therefore, to whom the Spirit's own words do not clearly reveal his meaning, cannot rest on divine information, but on the words and information of fallible, erring man, and must partake of all its uncertainty. If the words of any writing do not clearly reveal its meaning to my mind, how can I determine whether another apprehends it? Impossible. I may deem his conjecture ingenious, plausible, probable, but certain I cannot pronounce it: for that would be to declare that it agreed with my own opinion, whereas in this case I have none. Indeed all we really mean when we pronounce other men's opinions true or false, correct or incorrect, is, that they agree or disagree with our own, our own conceptions being in all cases made the standard of our judgments respecting the truth or falsehood, the accuracy or inaccuracy of the conceptions of other men. The labor, therefore, of the countless host of commentators, lecturers, expositors, sermonizers, &c. who have vainly attempted and presumptuously pretended to render God's message plainer than he could, or at least chose to render it, to discover words fitter to express the Spirit's ideas than he could himself discover, deserves to be stigmatized not only as entirely useless, and grossly impious, but as excessively pernicious to ignorant incautious mortals. By the unhappy toil of these self-conceited presumers to render God's message plainer than he thought fit, or deemed it necessary to render it, the world has been deluged with discourses and books, crammed with metaphysical jargon, airy speculation, doubtful disputation, jarring notions, discordant opinions, contradictory conjectures, and vain jangling, and the ignorant, unreflecting, unsuspecting multitude have, to their irreparable injury, had their veneration lessened, their affections alienated, and their attention diverted by these pernicious baubles from studying, or, to use the Saviour's term, from searching the only volume on earth that contains one particle of certain information on the all-important subject of religion; their minds stuffed with error, prejudice, bigotry, and delusion; their hearts corrupted with the vilest passions, and their lives degraded and embittered with all the jealousy, rancor, contempt, and contention, which a deluded and sectarian spirit can engender.

Let us mark the impiety of attempting to extort from the words of God's message more information than he has fitted them to impart, or of absurdly amusing ourselves in abortive trials to substitute words plainer than he has chosen to employ. Between man, and useless, perhaps, pernicious knowledge, God has kindly interposed *here* a *profound silence*, there a phraseology to us intelligible only to a cer-

tain degree: but regardless of Heaven's barring, human presumption has attempted to force its impious way into the uncommunicated secrets of the Almighty, and not contented with the quantity of information which God in his wisdom and goodness has judged best for his miserable creatures, has charged him with ignorance, injustice, and illiberality: told him to his face, that either he did not know the quantity of information that man's condition required, and was justly due to him; or, if he knew it, that he was too illiberal to bestow it; and had thus compelled his creature to commit the atrocious impiety of attempting to increase his information whether his Creator would or would not. But insufficient information is not the only fault charged on the oracles of God—obscure diction is also imputed to them: and man, impudent and ungrateful man, has, in the plenitude of his self-conceit, and profane folly, dared to imagine that he could select words and phrases fitter to convey the ideas of the Spirit in an intelligible manner, than he could. The question then is, Did God send his message so improperly worded, as to compel men, in order to derive from it all the benefit which God intended, to become grossly impious? We think not.

But whoever, with a mind void of prejudice, uncorrupted with the doctrines of the nursery, the family, the neighborhood, the church* and its auxiliaries, repairs to the oracles of God for information, and contented to receive with humility and thankfulness the instruction there presented, will soon, from his own comfortable experience, be induced to vindicate the message sent him by his gracious parent, from all charges of unnecessary deficiency of matter or diction: he will find it perfectly able to make him wise to salvation; and this is certainly all he can wish it to do.

But to terminate a discussion, already rendered through a desire of being understood, too long, let me ask, If the preceding remarks be just, that is, if the words chosen and employed by the Divine Spirit to communicate his thoughts to man, be the fittest that could be employed for that purpose; if they alone contain and offer *certain* information on the interesting subject of religion; if in them only, just as they have been arranged and connected by their all-wise author, unaltered, unmixed, undisturbed by the temerity of presumptuous mortals, be contained and presented to the human mind the good news called "The Gospel;" and if in the commentaries, lectures, expositions, sermons, tracts, treatises or discourses of men, no matter how sagacious, learned, and pious they may think themselves, or may in reality be, there are to be found not the Spirit's message, denominated "The Gospel," but their own uninspired, crude, uncertain, and often discordant notions or conjectures about God's message; let me ask, I say, if it be not the most daring temerity, the most unpardonable arrogance and vanity, the very consummation of human impudence and vanity, to attempt to confound two things so entirely different as the Spirit's message contained and conveyed in his own well chosen words, and men's miserable conjectures about that message; and to call the publication of these conjectures, either by written documents or verbal discourse, the preaching of

*I mean of all the sects.

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publication of the gospel? Is it not to attempt to practise on the ignorant and unsuspecting the grossest imposition? Surely if the Spirit's own words alone contain and exhibit the gospel, reading or pronouncing from memory *the Spirit's words*, without the least alteration, mixture, or derangement, can only with truth be termed preaching or publishing the gospel: and surely they who impose on their deceived and deluded hearers or readers their own reveries about the gospel, for the gospel, cannot be held guiltless.

A— S—.

P. S.—*Query.* DID Paul and the other inspired men, when they spoke or wrote on the subject of religion, employ the words and phrases only in which the inspiring Spirit suggested his ideas to their minds, and thus strictly publish the Spirit's message, just as suggested to them, unmixed with any ideas or words of their own; or did they employ words invented by themselves, and of course publish in their own words only their own conceptions about what the Spirit had suggested to them? And if the inspired men published the Spirit's ideas only in the words suggested by the Spirit, by what authority do uninspired men publish what they fancy or imagine about the Spirit's message in their own words, and call their fancies the gospel?

RESPONSE.

THE burthen of this query has occasioned considerable discussion amongst the more learned commentators and interpreters of sacred scripture. I cannot, however, discover any real difficulty in deciding the controversy, or in answering the query. In all matters purely *supernatural*, the communication was made in words. The ideas were suggested and expressed in words. So that, as Paul says, "We speak spiritual things in spiritual words," or in words suggested by the Holy Spirit. But a very small portion of both Testaments are of this character. Communications purely supernatural occupy by far the least portion of the sacred books. In the historical books of both Testaments, and in the epistolary part of the New, there are many things presented to our minds which did not originate in heaven, or which did not pertain to heavenly things. In all such communications the writers were so guided, or had things so recalled to their memory, as to be able to give a faithful narrative The sentiment or sense of all passages purely moral or religious, are the result of divine teaching; and all matters pertaining to this life are of divine authority, though not supernatural either in their original communications or in the terms in which they are expressed. I presume the following criterion is both judicious, safe, and every way unexceptionable. Whatever information requiring nothing more than the *memory* of the writer, or whatever information on *sensible* objects is found in the sacred scriptures was neither supernatural in the matter nor manner of communication, unless the strengthening of the memory, or a new presentation of the things to the mind of the writer, may be called supernatural. The history of the Deluge, for instance, as written by Moses, is not of the same character as the *institutions of the Jews'* religion. The latter was purely super-

natural—the former, an authentic account from tradition; in writing which, the historian was simply guided in the selection of the documents, and prevented from committing errors. The sense or sentiment of all the sacred books is of divine authority. The words and phrases were in all instances, except in communications purely supernatural, of the selection of the writer. Of this, more hereafter. EDITOR.

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

Sir—WILL you favor me with your thoughts on the following Questions:—

1. DID Christ commit, during the period of gifted men, the extension of his kingdom or multiplication of his subjects, to any besides these gifted men? 2. And to whom, after their death, did he consign it—to a few specially as now, or to the whole body of his subjects indiscriminately? 3. On what acts has Christ rested the multiplication of his subjects, and their confirmation in his service? 4. Does preaching the gospel consist in publishing it, as it is found in the Spirit's own words, or in publishing discourses made by men about it? AN INQUIRER.

ANSWER TO QUERY I.

DURING the apostolic age for the *establishment* of christianity, the Saviour employed apostles, prophets, evangelists, pastors, and teachers, all supernaturally endowed. To these alone was the work of establishing or laying the foundation of his religion in the world committed.

ANSWER TO QUERY II.

After their death, the congregation of the saints was entrusted with this work; that is, by the operation of parental authority; by the proclaiming in word and deed the excellency of the christian religion to all men, in all the several relations;—by the simple proclamation of the gospel facts, with their evidences, was the number of the saints to be multiplied; and in their weekly meetings for reading the apostolic writings and for observing the ordinances composing the christian institution, the saints were to be edified.

ANSWER TO QUERY III.

Christ has rested the multiplication of the faithful on the exertions of the christian congregations. On their holding forth in word and in their behavior the gospel facts and their import, and not upon the exertions of a certain class of individuals called Priests, Clergy, Preachers, Teachers, or Bishops. The giving up the conversion of the world into the hands of a certain class, however designated, chosen, and appointed, has been the greatest check to the progress of christianity which it has ever sustained.

ANSWER TO QUERY IV.

The preaching of the gospel never did mean *making sermons or discourses about it*, no more than the cure of diseases has been effected by disquisitions upon pathology or the nature of diseases and remedies; but in the proclamation of the great facts found in

the historical books of the New Testament, supported by such evidences and arguments as the apostolic testimonies contain and afford.

Had I room for the demonstrations and proofs from which these conclusions are drawn, which would occupy at least an entire number of this work, I would not despair of making the above answers apparent and convincing to all honest inquirers. But in the mean time I submit the answers without the premises for examination and reflection. EDITOR.

ANCIENT ORDER OF THINGS—*No. XXVIII.*

ON THE DISCIPLINE OF THE CHURCH—*No. V.*

THEY greatly mistake who expect to find a liturgy, or a code of laws in the New Institution, designed to govern christians either in their private or public relations and character. This may be found in the Old Institution which the God of Abraham set up amongst the children of the flesh. The nation of the Jews affords both demonstration and proof that man cannot be governed or controlled either in piety or morality by any extrinsic law, however excellent or spiritual. The former institution was an institution of *law*—the new an institution of *favor*. Christians are not now, nor were they ever, under *law*, but under *favor*. Hence argues the Apostle:—"Sin shall not lord it over you; for you are *not under law*, but *under favor*." A single monosyllable represents the active principle, or law of subordination and of practical morality which it unfolds. That monosyllable is LOVE. "*Love is the fulfilling of the whole law.*" The glad tidings of the divine philanthropy is the instrument or medium of the inspiration of this principle. The New Institution writes upon the *heart*, and not on *marble*, the governing principle or laws of all religious and moral action. This truth recognized and apprehended, solves the difficulty which has puzzled so many minds, and so generally distracted religious society. Many christians have read and rumaged the apostolic writings with the spirit and expectations of a Jew in perusing the writings of Moses—Jews in heart, but christians in profession. They have sought, but sought in vain, for an express command or precedent for matters as minute as the seams in the sacerdotal robes, or the pins and pilasters of the tabernacle.

The remote or proximate causes of most errors in disciplinary proceedings may be traced either to the not perceiving that the distinguishing peculiarity of the New, or Christian Institution, is this—that it aims at governing human action without *letter*, and causes its votaries to "serve in newness of spirit, and not in the oldness of the letter;" or, to the not observing that the congregations which christianity forms are designed rather as schools of moral excellence, than as courts of inquiry possessed of judicial authority.

To look still farther into the genius of the New Institution is yet prerequisite to just conclusions on this subject. The New Institution, *governing* religious and moral action by a law or principle

engraved upon the heart, proposes certain acts of private and public edification and worship. These are stated in the apostolic writings, and conformity to them is enjoined upon disciples from the new obligations which arise out of the new law. The precepts found in the apostolic epistles and those found in the Pentateuch or writings of Moses, have one differential attribute which cannot be too clearly presented here. The precepts found in the apostolic epistles originated or were occasioned by the mistakes and misdemeanors found in Jews and Pagans, recently converted to the christian faith. But the precepts or laws found in the Pentateuch were promulged before the people began to act at all, as a part of the institution itself. Hence it was an institution essentially of *law*—the New essentially an institution of *favor*. All the actions of the former were prescribed by law; but subordination to the latter is implied in the gracious promulgation itself.

The relation established between God and Israel was a different relation from that established between God and christians. As all duties and privileges arise from relations, if the relations are different, the duties and privileges are different also. Now God made himself known to Israel simply as their God and deliverer from Egyptian bondage, and as their King in contradistinction from the kings of all other nations. Upon this fact, as the grand premises, was the Old Institution proclaimed. Thus it began:—"I am the Lord your God who brought you out of the house of bondage. *Therefore* you shall acknowledge no other God besides me," &c. But the premises upon which the New Institution proceeds are of a much more sublime and exalted character. Relations more sublime than *national* and *temporal* relations, enter into its nature, and lay the foundation of the New Economy. He is the God and King of christians upon higher considerations—and more than simply their God and King—he is their Saviour and Redeemer from worse than Egyptian bondage; their leader and guide to a better inheritance than Canaan; and their *Father* by a new and glorious provision which the national compact at Mount Sinai knew nothing of.

The relation of Master and Servant is a very different relation from that of Father and Son. This is rather an illustration, than a full representation of the difference of relation in which Jews and Christians stand to the God of the whole earth. The relation of Creator and creature is the natural relation existing between God and all mankind. But besides this he has instituted political and gracious relations between himself and human beings. These flow from his own good will and pleasure, and, as such, will be acquiesced in by the wise and good. The natural and first relation in which mankind stand to each other is that of *fellow-creatures;* but besides this, a number of other natural, political, and gracious relations have been either necessarily or graciously called into existence—such as that of parent and child, husband and wife, and the whole table of consanguinity and affinity; besides all the political relations, and those found in the kingdom of Jesus Christ.

Now the relation between God and christians, or the relation which the New Institution developes, is the most gracious and

desirable which can be conceived of; and therefore presents to the human mind the loftiest and most comprehensive principles which can excite to moral action. As in physics, so in ethics there are principles or powers more influential than others. But christianity discovers principles of action which no political, moral or religious relations hitherto known, could originate. These new relations, and these new principles of action, are stronger than death, more triumphant than the grave, and lasting as eternity. The discovery of a new, gracious, spiritual, and eternal relation, and correspondent principles of action, moral and religious, is the basis of that association called the christian church or congregation. It is called the Reign or Kingdom of Heaven, because of the high and sublime nature of the relations, principles, duties, and privileges which it developes. All the political, commercial, and temporal relations of what nature or kind soever, which human passions, interests, partialities, or antipathies have given rise to, are weak and transient as the spider's thread compared with these. Hence the superlative glory of the New Institution. The world knows it not. It knew not the founder, and it apprehends not the institution. The light shines in darkness, but the darkness reaches it not.

These premises merely stated, not illustrated, suggest the true reason why, in the discipline of the church, so much is to be done before a member is to be severed from her embraces. In the politico-ecclesiastical relations of schismatic corporations the ties of consociation are neither very binding, nor the relations very endearing. They are not much stronger than the purse-strings of the treasurer, nor more durable than the paper on which is written the shibboleth of their Magna Charta. Members may be, and often are, separated without a pang or a sorrow. There is none of that tenderness of reproof, of correction, of admonition, of dehortations, of persuasion, known in such confederations as that which the New Institution enjoins upon the citizens of Heaven.

The first effort which the genius of the New Institution enjoins with respect to offending brothers, is similar to that notable regulation concerning private trespasses, which, all who have read it, remembers, aims at *gaining* the supposed aggressor or delinquent. Hence the most characteristic feature in all congregational proceedings in reference to those who sin, not so much against a brother as against Christ, is that condescending tenderness which aims at the conversion of the delinquent or transgressor. The dernier resort, when all means fail, is separation. This tender solicitude and earnestness to *gain a brother* who has fallen, is, in some cases, where the nature of the case does not forbid, extended even beyond exclusion. So that although public good, as well as that of the subject of censure, does require his exclusion; yet even then he is not to be treated as an enemy, but admonished as a brother. The lesson of all others the most difficult, and the most *important to* be learned on the subject of this essay, is that *which the preceding* considerations suggest, and that is briefly *that every part of* the proceedings in reference to an offending *brother must be* distinguished by every possible demonstration of

sympathy and concern for his good standing and character in the sight of God and man: and that final seclusion from the congregation must not be attempted until admonition, reproof, and persuasion have failed to effect a real change in his views and behavior. Though I neither hold Lord Chesterfield nor his writings in much esteem, yet I cannot but admire his happy use of the *"suaviter in modo"* and the *"fortiter in re,"* so much commended in his letters. If the *"suaviter in modo,"* or the sweetness or gracefulness in the *manner of doing*, could always accompany the *"fortiter in re,"* or the *firmness in the purpose*, or in *the thing to be done*, it would be no less useful than ornamental even amongst christians in all their congregational proceedings relating to offenders.

EDITOR.

PREFACE TO THE KING'S TRANSLATION.

[CONTINUED.]

NOW though the church were thus furnished with Greek and Latine translations, even before the faith of Christ was generally embraced in the empire: (for the learned know, that even in S. Hieromes time, the consul of Rome and his wife were both Ethnicks, and about the same time the greatest part of the senate also) yet for all that the godly learned were not content to have the scriptures in the language which themselves understood, Greek and Latine, (as the good lepers were not content to fare well themselves) but also for the behoof and edifying of the unlearned which hungred and thirsted for righteousnesse, and had souls to be saved as well as they, they provided translations into the vulgar for their countrey-men; insomuch that most nations under heaven did shortly after their conversion, heare Christ speaking unto them in their mother tongue, not by the voice of their minister onely, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enow, if enow will serve the turn. First, S. Hierome saith, *Multarum gentium linguis Scriptura ante translata, docet falsa esse quæ addita sunt*, &c. that is, The Scripture being translated before in the languages of many nations, doth shew that those things that were added (by Lucian or Hesychius) are false. So S. Hierome in that place. The same Hierome elsewhere affirmeth that he, the time was, had set forth the translation of the *Seventie, suæ linguæ hominibus;* that is, for his countrey-men of Dalmatia. Which words not onely Erasmus doth understand to purport, that S. Hierome translated the Scripture into the Dalmatian tongue; but also Sixtus Senensis, and Alphonsus a Castro (that we speak of no more) men not to be excepted against by them of Rome, do ingeniously confesse as much. So S. Chrysostome that lived in S. Hieromes time, giveth evidence with him: The doctrine of S. John (saith he) did not in such sort (as the philosophers did) vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people, translated it into their (mother) tongue, and have learned to be (true) philosophers, he meaneth christians. To this may be added Theodoret, as next unto him, both

antiquitie, and for learning. His words be these, Every countrey that is under the sunne, is full of these words, (of the Apostles and Prophets) and the Hebrew tongue (he meaneth the Scriptures in the Hebrew tongue) is turned not onely into the language of the Grecians, but also of the Romanes, and Egyptians, and Persians, and Indians, and Armenians, and Sautomatians, and briefly into all the languages that any nation useth. So he. In like manner, Upilas is reported by Paulus Diaconus and Isidore (and before them by Sozomen) to have translated the Scriptures into the Gothick tongue: John Bishop of Sivil by Vasseus, to have turned them into Arabick, about the yeare of our Lord 717. Beda by Cistertiensis, to have turned a great part of them into Saxon: Esnard by Trithemius, to have abridged the French Psalter, as Beda had done the Hebrew, about the yeare 800. King Alured by the said Cistertiensis, to have turned the Psalter into Saxon: Methodius by Aventinus (printed at Ingolstad) to have turned the Scriptures into Sclavonian: Valdo, Bishop of Prising by Beutus Rhenanus, to have caused about that time, the Gospels to be translated into Dutch rhythme, yet extant in the library of Corbinian: Valdus, by divers to have turned them himself, or to have gotten them turned into French, about the yeare 1160: Charles the fifth of that name, surnamed The Wise, to have caused them to be turned into French, about 200 yeares after Valdus his time, of which translation there be many copies yet extant, as witnesseth Beroaldus. Much about that time, even in our King Richard the seconds daves, John Trevisa translated them into English, and many English Bibles in written hand are yet to be seen with divers, translated, as it is very probable, in that age. So the Syrian translation of the New Testament is in most learned mens libraries, of Widminstadius his setting forth; and the Psalter in Arabick is with many of Augustinus Nebiensis setting forth. So Postel affirmeth, that in his travel he saw the Gospels in the Ethiopian tongue: And Ambrose Thesius alledgeth the Psalter of the Indians, which he testifieth to have been set forth by Potken in Syrian characters. So that, to have the Scriptures in the mother tongue is not a quaint conceit lately taken up either by the L. Cromwell in England, or by the L. Radevil in Polonie, or by the L. Ungnadius in the emperours dominion, but hath been thought upon, and put in practise of old, even from the first times of the conversion of any nation; no doubt, because it was esteemed most profitable, to cause faith to grow in mens hearts the sooner, and to make them to be able to say with the words of the Psalm, As we have heard, so we have seen.

Now the church of Rome would seem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in the mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: they must get a licence in writing before they may use them; and to get that, they must *approve themselves* to their confessour, that is, to be such as are, *if not frozen* in the dregs, yet sowred with the leaven of their *superstition*. Howbeit it seemed too much to Clement the eighth, *that there should* be any licence granted to have them in the vulgar

tongue, and therefore he overruleth and frustrateth the grant of Pius the fourth. So much are they of aid of the light of the Scripture (*Lucifugæ Scripturarum*, as Tertullian speaketh) that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the licence of their Bishops and Inquisitours. Yea, so unwilling are they to communicate the Scriptures to the peoples understanding in any sort, that they are not ashamed to confesse, that we forced them to translate it into English against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touch stone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactour, lest his deeds should be reproved; neither is the plain-dealing merchant that is unwilling to have the weights, or the meteyard brought in place, but he that useth deceit. But we will let them alone for this fault, and return to translation.

Many mens mouthes have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, or rather perusals of translations made before: and ask what may be the reason, what the necessitie of the employment: Hath the church been deceived, say they, all this while? Hath the sweet bread been mingled with leaven, her silver with drosse, her wine with water, her milk with lime? (*Lacte gypsum male miscetur*, saith S. Ireney.) We hoped that we had been in the right way, that we had had the oracles of God delivered unto us, and that though all the world had cause to be offended, and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but winde in it? Hath the bread been delivered by the Fathers of the Church, and the same proved to be *lapidosus*, as Seneca speaketh? What is to handle the word of God deceitfully, if this be not? Thus certain brethren. Also the adversaries of Judah and Jerusalem, like Sanballat in Nehemiah, mock, as we heare, both at the work and workmen, saying, *What do these weak Jews*, &c. *will they make the stones whole again out of the heaps of dust which are burnt? although they build, yet if a fox go up, he shall even break down their stony wall.* Was their translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholicks (meaning Papish Romanists) alwayes go in jeopardy, for refusing to go to heare it? Nay, if it must be translated into English, Catholicks are fittest to do it. They have learning, and they know when a thing is well, they can *manum de tabula*. We will answer them both briefly: And the former, being brethren, thus, with S. Hierome, *Damnamus veteres? Minime, sed post priorum studia in domo Domini quod possumus laboramus.* That is, Do we condemn the ancient? In no case: but after the endeavours of them that were before us, we take the best pains we can in the house of God. As if he said, Being provoked by the example of the learned that lived before my time, I have thought it my duty to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to Gods church, lest I should seem to have labored in them in vain, and lest I should be thought to glory in men (although

ancient) above that which was in them. Thus S. Hierome may be thought to speak.

And to the same effect say we, that we are so farre off from condemning any of their labours that travelled before us in this kinde, either in this land or beyond sea, either in King Henries time, or K. Edwards (if there were any translation, or correction of a translation in his time) or Q. Elisabeth of ever renowned memorie, that we acknowledge them to have been raised up of God, for the building and furnishing of his church, and that they deserve to be had of us and of posterity in everlasting remembrance. The judgement of Aristotle is worthy and well known: If Timotheus had not been, we had not had much sweet musick: but if Phrynis (Timotheus his master) had not been, we had not had Timotheus. Therefore blessed be they, and most honored be their name, that break the ice, and give the onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver Gods book unto Gods people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit, as Ptolemee Philadelph wrote to the Rabbins or masters of the Jews, as witnesseth Epiphanius: and as S. Augustine saith, *A man had rather be his dog, then with a stranger* (whose tongue is strange unto him.) Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we perswade our selves, if they were alive, would thank us. The vintage of Abiezer, that strake the stroke: yet the gleaning of the grapes of Ephraim was not to be despised. See Judges viii. 2. Joash the king of Israel did not satisfie himself, till he had smitten the ground three times; and yet he offended the prophet, for giving over then. Aquila, of whom we spake before, translated the Bible as carefully, and as skilfully as he could, and yet he thought good to go over it again, and then it got the credit with the Jews, to be called καὶ ακριβωμεν, that is, accurately done, as S. Hierome witnesseth. How many books of profane learning have been gone over again and again by the same translatours, by others? Of one and the same book of Aristotles Ethicks, there are extant not so few as six or seven several translations. Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which to day flourisheth, but to morrow is cut down; what may we bestow, nay what ought we not to bestow upon the vine, the fruit whereof maketh glad the conscience of man, and the stemme whereof abideth for ever? And this is the word of God which we translate. *What is the chaff to the wheat? saith the Lord. Tanti vitreum, quanti verum margaritum* (saith Tertullian) if a toy of glasse be of that reckoning with us, how ought we to value the true pearl! Therefore let no mans eye be evil, because his Majesties is good; neither let any be grieved, that we *have a Prince* that seeketh the increase of the spirituall wealth of *Israel; (let Sanballats* and Tobiahs do so, which therefore bear their *just reproof) but let us* rather blesse God from the ground of our *eart, for working* this religious care in him, to have the translations

of the Bible maturely consideted of and examined. For by this means it cometh to passe, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the worst of ours farre better than their authentic vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if any thing be halting or superfluous, or not so agreeable to the originall, the ame may be corrected, and the truth set in place. And what can the King command to be done, that will bring more true honour than this? and wherein could they that have been set a work, approve their duty to the King, yea, their obedience to God, and love to his saints more, then by yeelding their service, and all that is within them, for the furnishing of the work? But besides all this, they were the principall motives of it, and therefore ought least to quarrell it. For the very historical truth is, that upon the importunate petitions of the Puritanes, at his Majesties coming to this crown, the conference at Hampton-court having been appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the communion book, since it maintained the Bible as it was there translated, which was, as they said, a most corrupted translation. And although this was judged to be but a very poore and empty shift, yet even hereupon did his Majestie begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this translation which is now presented unto thee. Thus much to satisfie our scrupulous brethren.

(To be continued.)

THE PATRIARCHAL AGE.—*No V.*

DURING the Patriarchal age of the world, there were sundry distinguished personages through whom divine communications were made. When sentence was pronounced upon the Serpent, his ultimate destination was threatened through a descendant of the woman whom he had seduced. This has been long understood to refer to some future controversy between a descendant of Eve, and the children of the wicked one; in which a son of Eve would finally vanquish the Arch Apostate and his race. This *threat* of bruising the Serpent's head, is supposed to be a gracious intimation of mercy to the human race. It was certainly a very dark and symbolic one, which could not, without another communication, or revelation, intimate much consolation to man. Such as it was, it is the plainest object of faith and hope found in the annals of the world for 1656 years. It was about as clear an intimation of a Redeemer, as the translation of Enoch was of the resurrection of the just. But it is to be presumed that more light was communicated on this subject, than that found in the history of the antediluvian age. The first proof of this is of the same nature as that commonly called *circumstantial evidence*. That sacrifice was instituted, is to be inferred from the fact that Cain and Abel make their grand debut at the altar. *Now had not the* historian intended to acquaint the world with *the death of Abel, in* all probability there would not have been a sin

gle intimation on record, either of the institution, or the practice of sacrifice. As there was no public event accompanying the institution of sacrifice, there is no mention of it; but as there was a public event connected with the practice of it, we have an *incidental* notice of it. Two things are worthy of notice here; the first, that the most significant institution in the antediluvian world, is to be learned *incidentally;* and the second, that the first controversy on earth began at the *altar. There, too, it shall end.*

Another proof that more light on the subject of religion, and of the future destiny of man was communicated than is recorded in the narrative of the first 1656 years of the world, may be learned from the Apostle Jude. From oral tradition, or by some written tradition of undoubted authenticity, he says that Enoch prophesied. Enoch he *seventh* in descent from Adam, said, "Behold the Lord comes with his holy myriads of heavenly messengers to pass sentence on all, and to convict all the ungodly among them of all the deeds of ungodliness which they have impiously committed, and of all the hard things which ungodly sinners have spoken against him." From this remarkable prophecy of an antediluvian prophet, which was certainly pronounced at least 145 years before Adam died, we may learn that during the lifetime of Adam the existence of myriads of holy messengers in another world was known; also, that the Lord would, one day, judge and pass sentence on transgressors, as the moral governor of the world.

That there was also a religious regard paid to the *seventh day,* because the Lord set it apart as a commemoration of the accomplishment of the creation, is to be inferred from the original sanctification of the day, from the calculation of time by weeks, as is found in the History of the Deluge, and from the manner in which the observance of it is enjoined upon the Jews—"*Remember the Sabbath day,*" &c. This is the language of calling up an ancient institution, and not of introducing a new one.

That there was also a title assumed by those that feared God, which designated and distinguished them from those who disregarded his supremacy and moral government of the world, is apparent from some circumstances mentioned in the brief outlines of the antediluvian age. When Enos the son of Seth was born, we are told that men began to call themselves by the Lord, as in the margin of the king's translation of Genesis iv. 26. This distinction of *sons of God* seems to have obtained in the family and among the descendants of Seth; and while the posterity of Seth kept themselves separate from the descendants of Cain, there was a religious remnant upon earth. But so soon as the *"sons of God,"* or the children of Seth, intermarried with *"the daughters of men,"* or the descendants of Cain and the other progeny of Adam, an almost universal defection was the consequence, until Noah was left the sole proclaimer of righteousness in the world. Giants in crime and stature, of vigorous constitution and long life, quenched almost every spark of piety, and violated *every moral* restraint necessary to the existence of society. Thus a *provision necessary for* the multiplication and temporal prosperity of *the human race, viz.* great animal vigor and long life, fully demonstrated *its incompatibility* with the religious and moral interests of

society. A change of the system became expedient, and the world was drowned with the exception of four pair of human beings. The first act of the great drama closes with the Deluge.

Four pair, instead of one, began to replenish the New World. After this baptism of the earth, some gracious intimations, some benevolent promises are given. As a preservative against a similar deterioration, a great diminution of animal vigor, and curtailment of the life of man, take place. This is, however gradual at first, until the inhabitants of the earth are considerably increased. To the immersed earth, emerging from its watery grave, it is promised that there shall be but *one immersion*—that this tremendous scene of awful and glorious import should never be reacted—*while time endures there shall be day and night, summer and winter, seed time and harvest.* An institution called the Institution of Day and Night, is solemnly ratified; and a rainbow of peace embraces the immersed globe—symbols of high and glorious significance, as after times develope.

Shem is distinguished as the father of blessings to a future world. *"Blessed be the Lord God of Shem!"* Japheth, confined to narrower limits, has the promise of enlargement and of ultimate introduction to the family altar of Shem; while Canaan the son of Ham, for introducing the vices of the Old World, is devoted to a long and grievous vassalage. Shem has Asia for his patrimony, and the God of the whole earth for his family God. So begins the second act of the great drama of human existence.

Sundry minor regulations distinguish this new chapter of the Patriarchal Age. A severe statute against murder, and a prohibition against the eating of blood, are of conspicuous notoriety. While animal food is conceded to man, a reservation of blood, in which is animal life, is connected with it. This reservation, although analogous to that proclaimed in Eden, is not merely, nor primarily, designed as a test of loyalty, but as a prevention of that barbarity which was likely to ensue, and which we see has ensued, from the eating of the bodies of other animals with their blood. It ought to be remembered by all the descendants of Noah, that *abstinence from blood* was enjoined upon them, and that it was no peculiarity of the Jewish age. God never gave man leave to eat it. He prohibited it under the Patriarchal, Jewish, and Christian ages.

In the days of Peleg, who, according to the vulgar computation, died 340 years after the Flood,* the earth was divided amongst the sons of Noah. About this time, in order to prevent their dispersion, to consolidate their union, and to gain renown, an effort was made to build a city, and a tower which should reach up to heaven. At this time another check was given to the proficiency of men in wickedness. Their having one language afforded them facilities of co-operating in crime to an extent which seemed to threaten the continuation of the human race under the system adopted after the Deluge. Human language was, by a divine and immediate interposition, confounded; and thus a natural necessity compels their forming smaller

* *The Septuagint makes it* 870 *years after* the Flood, and 3229 *years after the Creation.*

associations and dispersing all over the earth. This confusion of human speech was as necessary as was the Deluge; and both events were interpositions of the most benevolent character, viewed in all their bearings upon the grand scale of events affecting the whole family of man. The second grand act of the great drama of human existence closes with the confusion of language and the dispersion of the founders of all the Asiatic, African, and European nations.

About the year of the world 2000 Abraham was born. When he was 75 years old he was divinely called to leave his own country and kindred and to become a pilgrim under a new series of divine revelations. But as this begins a new chapter in the Patriarchal age, we shall reserve it for our next essay.

Before closing the present essay, there are a few things which deserve our particular attention. In the first place, all the antediluvian patriarchs, except Noah, were born before Adam died. So that all the information which Adam had acquired in nine hundred and thirty years, was communicated to all the patriarchs, or might have been communicated, from the lips of Adam. Noah was the only renowned personage of the antediluvian patriarchs who learned from Adam at second hand. But it is worthy of note that all the information which Adam possessed was no more than second hand to Noah. Multitudes who conversed with Adam conversed with Noah. Again, Abraham was more than fifty years old, according to the common version, when Noah died. So that Abraham might have had all the information which Adam possessed at the third hand, and all that Noah possessed either from Noah himself or from Shem. So that all the communications from heaven, as well as the history of the world, were transmitted through not more than three or four persons to Abraham.

Now as human language was confounded at this time, and all the nations of antiquity founded, the founders of these nations had all the knowledge of God which Adam, Noah, and Shem possessed. Hence all nations had either oral or written traditions containing divine communications. EDITOR.

"*Trumbull county, Ohio, Nov.* 28, 1828.

"*Brother Campbell,*

"I HAVE been pestered with a young Doctor, who is always showing his ingenuity in descanting upon *phrenology*, and in throwing out some cavils against the Bible. I handed him your September number, in which was a letter to H. M. Frankfort, Kentucky, on one of those topics I had been talking with him a few days before. He returned me the number a few days ago, saying, that "if you could prove that Mary the mother of Jesus, was the daughter of Eli, he would give up his objection to that part of the narrative of Matthew and Luke; but," said he, "I must have the proof from the Bible, or I will not receive it; and," added he, "I am pretty sure he cannot give it from that source." Will you, dear brother, give me a private letter on this subject, if you think it unworthy of a place in the *Christian Baptist*.

"Yours in the faith, B.

REPLY TO BROTHER "B."

DR. MACKNIGHT points and translates Luke iii. 23. thus:—"And Jesus himself when he began *his ministry* was about thirty years of age, being (as was supposed the son of Joseph) the son of Heli. This is not, in sense, really different from the common reading—it is only plainer. But other critics, instead of rendering it "the *supposed* son of Joseph," have "the *enrolled* son of Joseph," or "the *by law established* son of Joseph." I lay no great emphasis upon the exclusive adoption of any one of these interpretations. That of Dr. Macknight is, upon the whole, the plainer, and as literal as any other. He very pertinently remarks upon this verse, that we have a parallel example in Gen. xxxvi. 2. where Aholibamah's pedigree is thus deduced: *Aholibamah, the daughter of Anah, the daughter of Zibeon.* "For since it appears from verses 24 and 25, that Anah was the son, not the daughter of Zibeon, it is undeniable that Moses calls Aholibamah the daughter both of Anah and of Zibeon, as Luke calls Jesus the son both of Joseph and of Heli. And as Aholibamah is properly called the daughter of Zibeon because she was his grand daughter, so Jesus is fitly called the son of Heli because he was his grand son."

The exposition which I gave of this matter in the September number, is, I presume, not justly liable to a single exception. That Mary was the daughter of Eli, (or, as it is with the *aspirate*, Heli,) cannot be questioned: seeing the Jews, who had these genealogies, never denied it, but in fact the Talmudists themselves affirmed it: for they, although discrediting the pretensions of Jesus, called his mother *"Heli's daughter."* No other than Eli was ever said, by friend or foe, to be the father of Mary. Let those who affirm another parentage prove it. The thing was so notorious that the historian Luke does not think it worthy of a single remark.

It ought not to be overlooked that it was as necessary that the virgin mother of the Saviour of the world should be traced to David, as that any other prophecy given concerning the Messiah should be fulfilled. For in Isaiah, 7th chapter, it is said *to the house of David* that the virgin should bring forth a son. Now Luke the Evangelist very consistently traces *Mary* up to David by her father, and thus makes good *the sign* promised to the house of David, that the *virgin* should bring forth a son.

That Matthew aimed at no more than giving the ancestry of *the husband* of Mary, is incontrovertible from the close of his roll of lineage; and thus he showed his *legal* right to sit upon the throne of David. But that the Messiah was to be of the *blood of David*, was as necessary to the completion of the prophecies as that he should be the son of Abraham. Luke gives this detail in full from Eli up to David. So that the most perfect harmony is found in the two rolls of lineage.

To cavil at these narratives, because they are not *explained* by the writers, and to refuse to hear any other explanation from the history of those times than what is found in the sacred writings, indicates a very unhealthy state of mind. It is, in effect, saying, "I will not believe *Matthew nor Luke* because they have not explained the rolls."

lineage which they have given, nor will I believe them if any other person should explain them, if they do not draw their explanation from Matthew and Luke, who I previously declared have not explained them.' The *rolls of lineage* were as public amongst the Jews as our county or state records, and all the historian had to do was to get a copy. It was not for him to mutilate, garble, amend, nor explain them. They were authentic amongst the Jews and well understood by them; and inasmuch as no Jew ever did object to Jesus of Nazareth on the ground of any defect, incongruity, or contradiction found in his lineage from David and Abraham, or in the accounts of it given by their own historians, Matthew and Luke, it is preposterous in the extreme for the Gentile or foreigner to object against such documents, when all the first friends of Jesus, and *many myriads of his foes afterwards,* who had access to the documents, accredited them. I might as reasonably be called upon to prove that Isaac was the proper son of Abraham, or that Judah was the natural descendant of Jacob, as to prove that Jesus was the grand son of Heli, or that Mary was the daughter of Eli. The rolls of lineage were all of *human* keeping, and that was all-sufficient: for if the nation of the Jews agreed among themselves that Jesus was descended as foretold, it was all the world wanted; and to us Gentiles the Messiah has not suspended our faith in his pretensions upon a roll of lineage, but upon a chain of evidences comprehensive of miracles and prophecies, sublime, glorious, and supernatural, against which the gates of Hades has not yet prevailed, and against which we are infallibly assured they never shall prevail.

I hope the contemplated discussion in April next, to take place in Cincinnati, on Scepticism, Deism, and Atheism, will afford us a full opportunity of sending to the *owls and to the bats,* for their lucubrations, all those little squibs and puerile cavils, which either the follies of youth or the dotage of age have impiously invented and proclaimed.

EDITOR.

BAPTIST ASSOCIATIONS.

I HAVE indulged the hope for some time past, that through the medium of the "Christian Baptist" there would have been elicited some remarks on the subject of 'Baptist Associations."—particularly (if my recollection serves me) as there were several queries proposed with reference to the usefulness and scripturality of such assemblies, which appeared in your paper during the past year.

In my apprehension this subject (considering its wide spread influence) is one possessing much importance, upon the supposition that it is desirable for believers to escape from Babylon.

It would have been gratifying to me if some able writer had given it a clear elucidation; but having been disappointed in this, though I make no pretentions to those qualifications which are requisite to place the subject in its most proper form before the public, yet I *solicit the privilege* of presenting, through your useful paper, a few *remarks, provided* they should be considered by you as worthy of *publicity.*

It is well known that "Baptist Associations" exist. The plain *simple question is, Are they authorised in the Bible!* Perhaps the

correct course to pursue in the investigation of this subject, will be to review those passages of the New Testament which the advocates of "associations" rely upon as competent authority to support their system—and as far as I have had an opportunity of knowing their sentiments, they are uniform in quoting the 15th chapter of Acts of Apostles as a sufficient warrant for representative assemblies, called associations—and for those assemblies to consult together, and propose for the benefit and adoption of their constituents as in their wisdom is deemed necessary for their spiritual welfare; but however secure the advocates for associations may feel while resting on this position of the heavenly word, I can but conclude, that a slight examination (even) of this testimony will leave their edifice without the least vestige of a foundation, from this passage of our Heavenly Father's Last Will. If so, it must rest on the vain support of worldly wisdom,—and its true name will then be (what Paul cautions his brethren against) an "institution merely human."

We will now attend to the record, which is, that the Apostles and Elders met together at Jerusalem to consult whether the believing Gentiles were bound to be circumcised and to keep the Law of Moses: the necessity of which was contended for by the Pharisees, and Teachers had proclaimed the same sentiments among the Gentiles. When the Apostles and Elders met, they were addressed by Peter, Paul, Barnabas, and James—and finally, together with the brethren, adopted the advice of James, communicating the same to the believing Gentiles as follows: "It hath seemed good to the Holy Spirit and to us to impose no further burthen upon you besides these necessary things, that you abstain from things offered to idols, and from blood, and from any thing strangled, and from fornication: from which you will do well to keep yourselves. Farewel."

In all this, where do we find the least feature of a "Baptist association?" Truly there is no resemblance. Some of the characters composing the assembly at Jerusalem were of a different order in the church from any that now live. The object for which they met together, was also different. This august assembly at Jerusalem, of which I speak, had an important question to determine, for which they were perfectly qualified, and their decision is a law of the Great King. Their decree had full force, and did then and forever settle and fix definitely the controversy submitted to their consideration. Can Baptist associations do such things now? The Jerusalem assembly had it in their power to say, "It seemeth good to the Holy Spirit and to us" Will the same authority be assumed by any assembly in the present day? Will they arrogate to themselves the power exercised by the "apostles and brethren" at Jerusalem? I think not. Have they in truth any rules to make, or laws to establish in the kingdom of Jesus? but these two things particularly devolved upon the Apostles. And by unerring principles they fixed by divine authority (delegated to them only by *the Great Head* of the church) all the regulations by which Zion *was to be governed*, leaving no one subject to be determined by *any association*, synod, or presbytery on earth, whether pr

gated as a law, or put forth under the more gilded appellation of recommendation. In fact, no "association" of which I have any knowledge, pretend to make regulations which are binding on their brethren; yet, in effect, obedience on their part, is almost, if not always the result. To be sure, they professedly leave the churches at liberty to adopt or reject their propositions. If this be so, what possible benefit is or can be secured to the churches, particularly when it is considered that Jesus has of himself, and by his ambassadors clearly revealed the laws of his realm, (in all of which there is not one word about "Baptist associations") where exists the necessity of human aid? Although they assemble under the sanction of long established usage, will it be said that thus saith the King of Kings?—Besides, the word of truth does not authorise representative congregations for any purpose: much less to sway a sceptre fraught with great evil: for these recommendations (as they term them) go forth, clothed in effect with princely authority. But again, as to the individuals who composed the august assembly at Jerusalem, they were in part the chosen ambassadors of Jesus, commissioned directly by him to go forth, clothed with miraculous powers imbued with the Holy Spirit, for the philanthropic purpose of proclaiming to every nation under heaven the joyful tidings of a great salvation—also to set in order the kingdom, having received full authority to command, and to proclaim the Laws of their adored Master. Being faithful, they completely fulfilled the heavenly commission, leaving nothing to be adjudicated by any "association."

Your pen has truly delineated the evils of "Confessions of Faith," Presbyteries Synods, &c. which are really the vain and valueless appendages of the popular religious systems of the present age. But if I am not greatly mistaken, you have not put forth one argument in this field of controversy which will not apply in all their pointed denunciations against Baptist associations.

I hope this subject will receive a full investigation, and I should be gratified to see any remarks calculated to bring Christians to a just conclusion. "A LOVER OF TRUTH.

SCRIPTURE CONTRADICTIONS FROM VARIOUS SOURCES

Oldham County, Ky.

I HAVE for a long time believed that faith comes by hearing, and hearing by the word of God, and just in proportion to the strength of the evidence, so is the faith. I firmly believe the Christian religion to be true; but at the same time, I am not prepared to say that, I understand all that is written. In reading the old and new scriptures, I find some difficulties that my limited reading does not enable me to reconcile, and the authors consulted have failed to give satisfaction. Will you therefore favor the public with an answer to a few queries, for more than myself are interested. 1st. Who is the author or writer of the five books of Moses? 2nd. What authority have we for believing that these five books were written by inspiration? 3d. If they are not the words of the Spirit under what obligation are we to believe every thing true that is written? and if they were written from the diction of the Spirit of [illegible] how does it turn out that Ezra, in giving the total

number of the children of Israel which had returned from Babylon, which, according to his statement is 42360, when in fact it is but 29818 persons—the same mistake is made by Nehemiah, chap. vii. verse 8.

4th. The four Evangelists in giving the History of the Resurrection of Christ, differ in the statement.

LUKE, CHAP. XXIV VERSE 2.

And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

JOHN, CHAP. XX. VERSE 1.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre and seeth the stone taken away from the sepulchre.

The query then is this—How is it that both of these historians differ so widely, and yet both speak by the Holy Spirit? The one declares that it was at the rising of the sun, and the other says it was yet dark.

Answer to Query 1st.—Moses wrote the five Books, excepting some explanations and additions to the close of Deuteronomy by Ezra, the Scribe. In Gen. chap. xxxvi. verse 31, there is also a continuation of the Kings of Edom, from the same source.

Answer to Query 2.—They are quoted by the Saviour of the world and his Apostles, as of divine authority. And the Lord, by Malachi, the last of the Old Testament Prophets, enjoins them upon all Israel as of divine obligation till the Great Prophet should come. When this Prophet came, Moses and Elias came down from heaven to visit him, and to lay down their commission at his feet. On the subject of *inspiration* see page 101 of this volume.

Answer to Query 3.—Both Ezra and Nehemiah gave a table of the number of "*the men*" which amounts to about 30,000, but in the conclusion they state "*the whole congregation*" as amounting to 42,260. Take notice that both Ezra chap ii. verse 2, and Nehemiah, chap. vii. verse 7, emphatically distinguish the *men* of the people of Israel as given in the detail—but besides the men, in the conclusion they give the aggregate of all who accompanied them.

Answer to Query 4.—If you will examine these passages again, you will not find any difference. Luke says in the new version at *day break*, and in the common version, "very early in the morning." John says in the common version, "*when it was yet dark.*" The same is said in the new version. 'At the break of day" it is "yet dark" in Judea, and perhaps it is so in other countries. Matthew has it "*at the dawn of day.*" Mark says "early in the morning about sunrise." But in respect to the last reference he seems to have respect to what happened about sunrise. And therefore some point it thus—"Early in the morning they came to the sepulchre.—And about sunrise, and just as they were saying to one-another "Who,' &c.—upon looking up they see the stone removed."

"AND the children of Levi did according to the word of Moses, and there fell of the people that day, *about three thousand men*."—

Exodus xxxii. 28. "Neither let us commit fornication as some of them committed, and fell in one day *three and twenty thousand.*" Cor. x. 8.

Now I request you or some of your readers to reconcile these passages if you can; if not, to show which of them is the true one: for as they now stand, both cannot be true.

Please to let this small question have a place in your first number.

J.

If instead of bringing Exodus xxxii. 28. into comparison with 1 Cor. x. 8, you had brought Num. xxv. 9. you would not have found so much difficulty. Paul says, In *one day* there fell *twenty-three thousand,* and Moses says, *In all, during the plague* there fell *twenty-four thousand.* No contradiction here. You did not refer to the proper passage. Some have with good reason supposed that twenty-three thousand died by the hand of God alone, and by the sword one thousand fell. It is evident that some were put to death by the sword. But as Paul speaks of *one day,* and Moses of the *whole plague,* there is no real difficulty in reconciling them. ED.

INTOLERANCE AND HERESY, PROPERLY SO CALLED.

SCORES of such occurrences as these mentioned below, have been received at this office within a few months. Those who love the dogmas of men more than the voice of the Bridegroom, will bow them more veneration than the commandments of him who alone can bestow immortality. We have paid but little attention to the voice of sedition for some time, willing rather to obliterate than to perpetuate the recollection of such measures as must one day cover with shame the actors. O that men would hear that wisdom which comes from above! which is first pure, then peaceable, easy to be persuaded, full of good fruits, without partiality, and without hypocrisy. ED.

Three Baptist churches have excommunicated each one individual for having united with a congregation of disciples who take the New Testament as their only guide in all respects—obeying the practice as recorded in the 40th verse of the 2d chapter of the Acts of the Apostles, on each first day of the week.

A Baptist association recommended to the churches connected to said association, not to countenance a certain individual who went from house to house, and elsewhere, proclaiming the good news of eternal life by Christ Jesus—because this individual had not conformed to their views of what they consider necessary, viz:—a licence to preach given by the church—and their recommendation in this particular, as it does in all others, was effectual to produce conformity throughout their Diocese (if I may so call it) as a Bull from the Pope would be where his authority is acknowledged.

At another meeting of the same association they published, in connexion with their minutes, a circular letter as the product of *the genius of two of* their number, when in truth, it was taken *from an old English* publication.

Yours, affectionately, in love of the truth.

A GOOD OMEN.

Louisa, Va.

THE advocates for the ancient order in this section, are beginning to call in question some of the popular schemes of the day. At the Goshen association held at County Line meeting-house, 1st of the month, the propriety of the general association was called in question. And after a short, but animated discussion, the Goshen association broke off from the General association!!! The conflict was between Uriah Higgason, the young man I mentioned in a former letter, and J. Fuller, Luther Rice, and Billingsly, three popular preachers. Brother Higgason carried his point with ease by a large majority. He showed that money was the bond of union of that association, and that it was an unlawful amalgamation of the world and the church. This I think is a pretty good step in the cause of reform, and ought to be known throughout the union. I was pleased to see some of the populars in the minority for once. I hope they will learn to be more charitable to those whom they have so much opposed."

THREE QUESTIONS ANSWERED BY ONE EMPHATIC *NO.*

Quere.—IS a church or any member thereof, that lives in the neglect of the duties enjoined on them in the Gospel of Jesus the Messiah, such as assembling themselves together on the first day of the week, commemmorating the death and resurrection of our Lord, contributing to the necessities of the poor, worshipping God in their families, or training up their children in the nurture and admonition of the Lord, and when called upon in the assembly of the Saints, to pray, cannot, or will not do it, capable of judging of the correctness or incorrectness of the doctrine of the Gospel?

Quere.—Is any man or woman, walking in truth, that have united themselves to a church, or assembly of saints, to be a whispering, backbiting, and defaming those persons and their doctrines or sentiments that they never have seen, know nothing about them, nor will they read, or hear what they have to say of those doctrines?

Quere.—Are men or women that have united themselves to a church or an assembly of saints, justified from the Gospel of the Messiah, in omitting to attend on every first day of the week, at the appointed place of worship, under pretence that they must go among their brethren in other churches, and that they are fulfilling their engagements to God in so doing?

Extract from the Minutes of the Boon Creek Association of Baptists in Kentucky, for the present year.

"ON motion, The following remarks and resolutions were adopted, in answer to a request from several churches composing this Association, for an amendment of her Constitution, so as to make it more Scriptural, or compatible with the word of God, to wit: This *Association* having taken into consideration the request of *some of the Churches* for an amendment of her Constitution, after

mature deliberation, she is decidedly of opinion that the word of God does not authorise or prescribe any form of Constitution for an Association in our present organized state. (Our Constitution we have caused to be prin ed in those Minutes. for the inspection of the Churches in making up their opinion to the next Association;) but we do believe that the word of God authorises the assembling of saints together for his worship; we therefore recommend to the Churches an abolition of the present Constitution, and in lieu thereof, an adoption of this resolution:

RESOLVED, That we, the Churches of Jesus Christ, believing the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and obedience given by the Great Head of the Church for its government, do agree to meet annually on every 3d Saturday, Lord's Day, and Monday in September of each year, for the worship of God; and on such occasions, voluntarily communicate the state of religion amongst us by Letter and Messengers."

This is a most excellent substitute for the annual advisory councils and legislative deliberations of a church representative of churches. Any number of Christians who please to meet at any time or any place for such purposes as the Boon Creek Association contemplates, has all the authority which reason and Revelation make necessary to acceptable service. Instead of a judicial court of inquiry, and of resolves, we have a meeting of fellow Christians for prayer and praise and thanksgiving, for mutual exhortation and edification. It would be a happy era in the history of Christianity if all ecclesiastical courts, whether papistical, episcopalian, presbyterian, independent, or any thing else would regenerate themselves into worshipping assemblies.

THE UNBELIEVER'S CREED.

"I believe that there is no God, but that matter is God, and God is matter; and that it is no matter whether there is any God or no. I believe also that the world was not made; that the world made itself; that it had no beginning; that it will last for ever, world without end. I believe that a man is a beast, that the soul is the body, and the body is the soul; and that after death there is neither body nor soul. I believe there is no religion; that natural religion is the only religion; and that all religion is unnatural. I believe not in Moses; I believe in the first philosophy; I believe not the Evangelists; I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Woolston, Hobbes, Shaftsbury. I believe in lord Bolingbrok. I believe not St. Paul. I believe not revelation; I believe in tradition; I believe in the Talmud; I believe in the Alcoran; I believe not in the Bible; I believe in Socrates; I believe Confucius; I believe in Sanconiathan; I believe in Mahomet; I believe not in Christ. Lastly, I believe in all unbelief."

ERRATA.

No. 4, page 73, 2d line from bottom for decision—read *discussion. Place the common* after *alone* in the 13th line from bottom, page *75, line 15 from top,* page 78, for concerned, read converted.

CHRISTIAN BAPTIST.

{No. 6.} BETHANY, BROOKE CO. VA. *MONDAY*, JANUARY 5, 1829. {*Vol.* VI}

"*Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for ye have only one teacher. Neither assume the title of Leader; for "ye have only one leader*—the MESSIAH."

Matt. xxiii. 8—10.

"*Prove all things: hold fast that which is good.*"

Paul the Apostle

DISCIPLINE OF THE CHURCH—*No. V.*

IN the preceding essays under this head, we have paid some attention to the nature of *private* and *public offences*, and to some of the general principles which are to be regarded in our treatment of them. We have also had occasion to call up to the attention of our readers some prevailing defects in the morality of christians which are not generally taken cognizance of in any of the modern establishments. In our last we spoke of the deep solicitude for the restoration of a delinquent, and long continued forbearance which christians are to exhibit towards him, for his ultimate recovery from the snare of the wicked one But, while recommending to the consideration of our brethren the christian propriety and expediency of exercising much long suffering towards transgressors, and all mildness in our efforts to reclaim them from the error of their way, we must imitate the conduct of one, who, while attempting to pull another out of the fire, has to use the greatest caution lest the flame seize his own garments. Jude says, "Have compassion, indeed, on some transgressors; but others save by fear, snatching them out of the fire; hating even the garment spotted by the flesh" There is to be no conformity to the obliquity of the transgressor to reclaim him. We are not to drink a little with the drunkard, nor to tattle a little with the tattler, nor to detract with the slanderer, in order to convert them from the error of their way. While we show all tenderness *for their persons*, and all solicitude for their *complete and perpetual* felicity, we are not to show the least

partiality for their faults, or a disposition to diminish aught from the malignity of their trespasses. We ought to lay their sins before them in all their true colors, without extenuation or apology; while we beseech and entreat them to abandon every sinful and pernicious way. There is often too much care taken to diminish from, and make excuses for, an immoral or unchristian act. Hence we cheapen offence in the eyes of those who were wont to regard it in a much more heinous point of view To show all willingness to restore him that is overtaken in a fault, and at the same time to exhibit the most unmingled detestation of the fault, crime, or whatever it may be called, is just the point to be gained by all those who aspire to the character of perfect men in Christ Jesus.

Indeed there cannot be too much circumspection exercised over the conduct of all those with whom we fraternize in the kingdom of Jesus. Many of those in all countries who profess the christian religion, are extremely ignorant of the dignity of their profession, and they are too familiar with the low, mean, and demoralizing converse of the world. Many of them, too, are altogether uncultivated in their minds and manners, and so completely enchased in penury and ignorance, as to preclude the hope of much mental enlargement or improvement, except from the sheer influences of reading and hearing the oracles of God. Christianity can, and does, impart a real dignity and elevation to all who cordially embrace it. The poor and the unlettered become not only *tolerable* but *agreeable* members of the christian community; and while they are commanded to rejoice in that they are exalted, the rich and the learned in this world who rejoice in that they are made low, can most cordially congratulate them on their promotion to the rank of sons of God. But there must not be, for, indeed, there cannot be, any insolence, haughtiness, or superciliousness amongst those who are all made *one* in the kingdom of Jesus, arising from any of the relations which exist in the frame and government of this world. The virtuous, poor, and unlettered christian, who is walking in truth, is just as honorable and exalted in the estimation of all the inhabitants of the upper world, as *those who, from* circumstances beyond their creation,

have ranked higher and been more adored by a mistaken and ill-judging world. Piety and pure morality constitute the only nobility in the kingdom of heaven.

It is, too, a happy circumstance in the original developement and exhibition of christianity, which must eternally echo the praise of its founder, that the scene of its perfecting purity is laid rather below, than at, or above mediocrity, as respects all earth-born distinction. While but a few of the rich, the learned, and the noble, were honored with a place amongst the heirs of immortality, the poor and the unlettered constituted not only the great mass of the army of the faithful; but all the captains, commanders, generals, and chiefs were of the most common class of society. So that the history and biography of the New Testament present the most astonishing spectacle ever seen before—the poorest and most illiterate of men, shining in wisdom and purity, which cast into an eternal shade the wisdom and morality of all the sages and moralists of the Pagan world. It thus adapts itself to the great mass of society, and proves its superlative excellence in giving a moral polish and lustre to that great body of men which all other systems had proved ineffectual to renovate, to improve, or even to restrain.

Now this great improvement is not the effect of good laws, but of good examples. No system of policy, no code of laws could have at first effected it, or can effect it now. The living model of the glorious chief, the living example of his immediate disciples, and the example of the disciples in their associated capacity, give the first impulse. The continued watchfulness of the brotherhood and their affectionate regard for the welfare of one another, operate like the laws of attraction in the material system. But not only the happiness of the society, but also its usefulness in the world, depend chiefly upon this care and watchfulness of the members of the body, one over and for another. Nothing has ever given so much weight to the christian arguments as the congenial lives of those who profess it. On the other hand, nothing has defeated the all-subduing plea of speculative christianity (as it may be called) so much as the discordant lives of those who profess to believe it. Had it not been

for this one drawback, christianity this day had known no limits on this side of the most distant home of man.

Now we must admit that in no age, the primitive age of christianity not excepted, have all who have professed it acted up to its requirements. Many have apostatized from its profession altogether, and many who have not acted so flagitiously as to exclude them from the *name*, have, even in the estimation of their own friends, forfeited the *character* of real believers. Paul wept over the lives of such professors, and deplored their profession as more inimical to the doctrine of the cross than the avowed hostility of the open enemies of christianity. The hardened sceptic (for such there are who hate the light) rejoices over the flaws and blemishes of christians as the shamble fly over the putrid specks in the dead carcase. He feasts and fattens in his infidelity upon the moral corruptions of those who, in deeds, deny the Saviour. And as the heavenly messengers rejoice more over one sinner that reforms, than over ninety-nine just persons who need no reformation; so he rejoices more over one christian that apostatizes, than over the wickedness of ninety-nine profligates who never professed the faith. Now as a real christian would be the last in theory or in practice to afford him such a feast, so let every christian watch over his brethren, that none of them may either comfort the wicked or afflict the saints—that none of them may encourage the unbelieving, or cause the faithful to drop a tear over his fall.

So long as a man evidently desires to please Christ, whatever we may think of his opinions, we are to love him as a brother. But when he evidently departs from his law, and tramples upon the authority of the Great King, we must exclude him.

There are some who talk of *forgiving* their brethren when they transgress. This is a mode of expression which is to be used with great caution. When a brother trespasses against a brother, he that has received the injury may, and ought to forgive the injurious, when he acknowledges his fault. But when a man publicly offends against Christ, (for example, gets drunk,) his brethren cannot *forgive* him. There is no such power lodged in *their hands*. How then are they to be reconciled to him *as a brother*, and receive him as such? When they be-

lieve, or have reason to believe that God has forgiven him. But how is this to be ascertained? When any christian has been overtaken in a fault, repents of it, confesses it, and asks forgiveness for it, we have reason to believe that he is pardoned. "For if we confess our sins he is faithful and just to forgive us our sins; and the blood of Jesus Christ, his Son, cleanses us from all sin." Whenever, we have reason to believe that our Heavenly Father has forgiven our brother, we cannot avoid forgiving him, and receiving him, because God has received him. And if he has kindly and graciously received him, how much more we, who are also polluted, and in the same hazard of falling while in the body. This, then, is the rule and reason in all disciplinary proceedings against offenders:—When their penitence is so manifest as to authorize us to consider them as received into the kingdom of God, we must receive them into our favor, and treat them as though they had not transgressed. And here it may be observed, that the more frequently a brother transgresses, it will be the more difficult for us to know that he has repented; and it may be so often as to preclude, in ordinary cases, all hope of his restoration. But before there has been any fall, it is much easier to prevent than to restore; and therefore, in all christian congregations, prayer for one another, and watchfulness, with all love and tenderness, will, than all other means, do more to prevent faults and fallings in our brethren. EDITOR.

GOOCHLAND, Va. August 22, 1828.

Brother Campbell.

AS your correspondence is very extensive already, I cannot ask you to notice any thing from me. But should it ever come in your way, I would be glad you would remove a difficulty that appears to me connected with the apostolic office. I will first state what I consider necessary to the qualifications of an apostle. And first—He must have seen the Lord, and received his commission from Christ immediately. I need not stop here to prove this. Paul's apostleship was called in question by some of the Galatians upon the ground that he had received his apostleship at second hand, and had not obtained it from the Lord; so they concluded.

answer is, "Am I not an apostle? Have I not seen the Lord?" Again he says, in writing to the Corinthians, "And last of all he was seen of me also." So that his *seeing* that Just One and *hearing* the voice of his mouth, was necessary to his being a witness of what he thus saw and heard. They could all say, "That which we have seen and heard, declare we unto you." The second qualification regards their credentials, called by Paul *the signs of an apostle:* "Truly the signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds." Let me name them: Speaking with divers tongues, curing the lame, healing the sick, raising the dead, discerning of spirits, conferring these gifts upon others, &c. Thirdly, Inspiration.—Their word was to be received not as the word of men, but, as it is in truth, the word of God, (1 Thes. ii. 13.) and as that whereby we are to distinguish the spirit of truth from the spirit of error. And lastly, they had a power to settle the faith and order of all the churches as models to future ages, to determine all controversies, and to exercise the rod of discipline upon all offenders, whether pastors or flock. Acts xv. 4. 1. Cor. v. 3—6. 2 Cor. x 8. and xiii. 10. Well, now comes the difficulty. Can it be said of Barnabas that he possessed all these qualifications? Try him by the first. Again, had the apostles any power or authority given them to appoint successors? If they had none, how came they to appoint Matthias. Besides, if the first rule I have laid down be a correct one, then he had not his commission from the Lord in person. It will be said that they cast lots, and that the Lord, in making it to fall on Matthias, chose him. But does it not appear that they had not yet received the Spirit to guide them into all truth; and besides it was certain that the lot must fall on one or the other of the two they chose. Suppose then that either Matthias or Barnabas had been in Paul's place, and the Galatians had brought the charge against either, that they had received their commission from Peter and the other apostles at Jerusalem, and not from the Lord in person, I see not how either of them could have answered. And lastly, would there not be as many thrones as apostles in the kingdom of Christ, and instead of twelve be fourteen? or if there are to be only

twelve, who shall we say occupies the seat—Matthias, or Paul? Certainly from Paul have come forth many of the regulations of Christ's house. I have mentioned these things very briefly. They may perhaps not appear worthy of notice. They are, however, at your disposal. It has appeared to me that it is as great a presumption in our day for a man to claim the title of Ambassador as it is that of Apostle.

I remain affectionately yours,

E.

TO BROTHER *S. T.*

I MOST cordially agree with you in the last sentence. Matthias kept the twelve thrones of the twelve apostles to the Jews' full to usher in the Reign of the Messiah. If Matthias had not been elected, Peter, on Pentecost, could not have stood up with the eleven. From the twelve thrones, on that day, to the twelve tribes were proclaimed the statutes and judgments of the new-crowned King of heaven and earth. It was just as necessary that there should be *twelve* apostles on the day of Pentecost, in honor of the twelve tribes, as that there should have been *seventy* evangelists sent out to traverse Judea in honor of the seventy sons of Abraham who went down into Egypt, or of the *seventy* senators who aided Moses in the wilderness. Paul's call and mission to the Gentiles was an apostleship *sui generis*, of its own kind. Barnabas was sent out with him as an aid. He was also an *apostle*. Paul associates him with himself in this office. He asks the Corinthians, "Am I and Barnabas the only two apostles excluded from the immunities of the other apostles?" But they are not ranked amongst the original twelve. Matthias sat on Judas' throne. Paul's honors are not the honors of office. He labored more abundantly than they all. His crown is no ordinary crown. He will be venerated by the Gentile world, and his authority regarded while time endures. He is *our* apostle He was not ashamed of us, and we have no right to be ashamed of him. A hint to the wise is better than a sermon to a fool.

Yours most affectionately,

EDITOR

OHIO, *October* 1828.

MR. EDITOR,

THOSE that have turned the world upside down, are come hither also, whom JASON hath received, and these all do contrary to the decrees of "the Fathers," saying there is another King, one Jesus—and teach customs which it is not lawful for us to receive nor to observe, being *regular* Baptists—for we have heard him say, this Jesus shall change the custom of meeting once a month, and commemorating his death only when we have a regular ordained Pastor present to break to us the bread of life. He moreover says, we are not forbid communing with all who call on the Lord out of a pure heart—and above all believe there is *now* no special call to the ministry, so that not only this, our *craft* is in danger to be set at nought, but also that the temple of the great goddess *Mystery Babylon*, should be despised and her magnificence destroyed, whom all America and the world worshippeth.

Indeed, Mr. Editor, I scarcely know how to address you with any degree of patience, when I consider how much mischief has befallen us in these parts, for we must lay all the blame of this uproar on your shoulders. Just to think how peaceable and happy we were a few months ago in the quiet possession of all the traditions of the Elders, and now behold "our gods are taken away, and what have we more?" and this too by an admirer of the things, which you, Mr. Editor, teach in your paper.

Not long since, a member of our Church would almost confess any thing to her "minister" rather than to meet his disapprobation; but now people begin to think they have a right to examine for themselves. And this teacher whom you have recommended, talks so much on the importance of searching the scriptures and mutual love to the brethren and forbearance towards one another, we do not know what to make of him. We speak a mixed language, half of Ashdod and half of Canaan; so if a man speak *altogether* the language of Canaan, we *but half understand* him. The fact is, Mr. Editor, we *are regular Baptists*, and do not want any steward to be *so well instructed in* the kingdom as to bring any new *things out of his* treasures. We want nothing but old, just

as John Calvin, or some similar John—Indeed if we would not serve your friend as John Calvin served Servetus, we would nevertheless see a mill-stone about his neck before we would *commune* with him, unless he bow at our altar and kiss the toe of our Pontiff. What! shall he teach all men every where to forsake human decrees and attend to the scriptures? Shall he profane our temple by bringing Greeks into it, and polluting so holy a place, or violate our laws by going into an Idol's Temple, (for he has actually been seen in company with them in the city,) and we not cry out "Men of Israel help?" Be not decieved, sir, he and his good natured friend JASON on 'tother side of the river, who has received him, "have got a sore head (for not doing penance before us) which will not be healed very quick."* He says "if we acknowledge a man is a christian, and willingly sing and pray with him, we might just as well unite with him in any other *divinely instituted* act of christian worship." Unparalleled absurdity! why we might just as well "not mind high things, but condescend to men of low estate," or try to "bear the infirmities of the weak and not to please ourselves." Not at all, Mr. Editor, we are not so well pleased with our own burdens as to think of bearing other people's. And besides all this, to say the disciples met together on the first day of the week to break bread, and might do so still, even if they had no minister! Dear me, this is making them "a chosen generation, a *royal Priesthood*, a holy nation, a peculiar people;" but please to remember they are the "laity," and we preachers are the "Lord's anointed,"and as to praying with others and then refusing to commune with them, why Doct. Watts lets us out of the difficulty with the greatest facility when he says,

"*And her desire and her complaint*
"*Is but the voice of* every *saint*."

As to what the New Testament says on the subject, we little know and little care. Indeed, until this man came

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* *We wanted to have security of* Jason to deliver him to *be judged according to* our law, but this he declined; *moreover several members of* his family seem to be very *friendly still with him. so we will have to deliver the whole of them up to the higher powers next Association.*

here we could meet in church meetings to "do business," to enforce the laws of Christ, and make the brethren "all of one mind" without opening a New Testament or even having one in the meeting: but he (strange creature) wanted us to produce a Testament when we would prove any thing to be lawful; and had actually brought one himself nine miles to meeting, just to keep us sitting while he would read, may be, two or three chapters of that "dead letter" which we can read at home; and because we did not deal with him according to Matt xviii. (which we confess we ought to have done) he refused to be tryed by us, but wanted us to bring our charge against him before the church to which he belongs, *clean across the river*, as if we had any confidence in what they would do on the occasion. It is true he was willing to discuss any question with us at any time, but would not answer to a charge. Discuss questions! we have no notion of it; besides he is so prodigiously learned in history! Why he has read no less than twenty-eight chapters of the history of the Acts of the Apostles, and nearly four times as much history of the Lord Jesus, several times over: and has become so profoundly acquainted with "church history" he never can preach a sermon without telling us a long tale about the circumstances of the times, and the questions which agitated the people, when and to whom the Apostle wrote, as if that should trouble us; and after all this he would do little more than read a chapter, and have us think he had explained the whole of it, when it takes us two or three hours to explain a single verse* and "give to each a portion of meat in due season;" such for instance as "be of good comfort, rise, he calleth thee." Now how long do you think it would take us fully to illustrate the different sources and kinds of comfort and distinguish a

**In justice, I must say, when he found there was no alternative but either to "recant and do penance" or be brought to the stake, he squeaked out a promise "not to eat meat while the world stands," not to do so again if it cause a weak brother to offend, but we did not like him the better for this compliment; he did not recant, and we do think it expedient that he should die and the whole church perish not.*

good one from a bad one? Would not an hour be little enough? and then to prove that to *rise*, means to "get right up," would at least occupy half an hour; then "he calleth thee;" there is the "general call." The "call to the ministry," and "the effectually called" Then naturally follows the "final perseverance of the saints, and to keep these in their places, there are the "general atonement" and the "freedom of the will." Now we say three hours is little enough to illustrate all these important things. No, no, sir, we shall raise a sound of War in the Camp, and as some of our family begin to like him, we have determined to assume the office of Diotrephes, of whom John in his epistle wrote, and so purge our church from sense and sin. We did for a while admit him to every privilege of a member, (except the Sacrament) hoping he would repent of his evil deeds, but as he is still incorrigible* he shall as to us be delivered to Satan, together with the church to which he belongs.

Y. C. W.

Christian County, Ky. Sept. 19th, 1828.

DEAR BROTHER,

SINCE you passed through this section of our state, and in fact since the Christian Baptist has commenced its circulation, the minds of the people have been much enlightened in the truths of God, so much so that the Kingdom of the Clergy is tottering to its fall; and many of its advocates have become awfully alarmed for their fate, lest they, with all their effects may perish in its ruins; a great many for fear of popularity, see their errors and acknowledge them, but plead that they dont wish to disturb the peace of the church; and think they had better, for peace sake, to practice error themselves, and connive at it in others than to reform. They say there is neither *precept* nor precedent for the present order of things in the churches. But as they are not forbidden, the church has a right to practise them. There are three congregations in this neighborhood that have undertaken to leave Babylon; they have thrown aside their abstract of opinions, and have taken

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*What is most presumptuous of all is, he has talked of taking the whole epistle of the Gallatians for a "text."

Jesus as their guide. and him only. There are two of them that have brought with them a good deal of the Babylonish trinkets, and their dialect betrayeth them also. There is one that has lately started, that bids fair to come out clean and unshackled. The congregation of Noah Spring, about 27 in number, when they met together, and without any help or Presbytery, they gave themselves to God and to one another, by the will of God. They have taken the New Testament for their creed and confession of faith, and agree to be bound by it in practice. both as a congregation and as individuals. They have only been constituted about a week or so, but intend meeting every first day of the week to break bread. &c. and thereby commemorate the death of their Lord and Saviour. They have elected A. Linsey as their Bishop, a man of great exemplary piety, and probably comes up to the directions of Paul and Timothy, as near as any could come at the present time, and a real lover and teacher of the ancient Gospel. They have had added to them seven persons upon the profession of faith, in Jesus the Messiah, who were immersed for the remission of their sins: and many more are expected at their next meeting. This has produced a great commotion amongst the clerical order. It is rather invading their prerogative, and divesting them of some of their self importance. The congregation of Little River, took up this subject of the congregation at Noahs Springs, constituting themselves at their last meeting, and after almost as much praying as the celebrated E. Waller had before he committed to the flames, a copy of the statutes of the Great King, they solemnly voted, that the church at Noahs Springs was no church. Thereby. virtually, in their estimation, excluded it from the kingdom. But, marvellous to tell, this exclusion was effected by the vote of seven members, (out of the seven, two I am told did not, when afterwards asked, know what a church of Christ was, and some of the seven were in the habitual practice of intoxication,) when the Noah Spring congregation consisted of something like 33 or 34 members But this act was the effect of the clerical tyranny and disappointed ambition of a Rabbi. I could give you the proceed*ings in full, but* they show such abandoned ignorance of

the word of God, it is really a shame that they should ever be committed to paper. Your pamphlet is received and read, and many to my knowledge will soon be able to bless God, that it was put into their hands. I was the other day informed by a gentleman, that he had for many years been trying to persuade himself, that the Bible was untrue; but on reading one of your numbers, his sceptiscism vanished like a cloud, and he now professes faith in the Lord Jesus; is a constant reader of the Bible; and as to myself, sir, I have, and ever will feel thankful that it was ever placed in my hands. Though I had been licensed as a preacher, I found upon divine subjects. I was and had been as ignorant as an ox, and as stupid as an ass.

May the Lord Jesus grant you success in your labors, is my prayer daily. D.

THE PATRIARCHAL AGE.—*No VI*

THE Fall of Adam, the Deluge, the Confusion of Human Speech, and the Dispersion of the Family of Man, at so early a period, over all the face of the earth, were under the management and gracious government of the Most High, overruled to the general interests of the world, and made to contribute to the procurement of the greatest possible quantum of human bliss, on a scale which transcends the limits of time and space. The calling of Abraham is the next public and interesting fact in the annals of the Patriarchal Age. The defection of the world from the knowledge, and consequently from the love and fear of God, so essential to temporal felicity, rendered a more clear and full developement of the divine character absolutely necessary; and for this, as well as other very interesting purposes, it pleased the Possessor of heaven and earth to signalize Abraham, and to make him and his descendants the repository of his gracious purposes, and communication concerning the whole race of men.

The promises made to Abraham concerned his own progeny and the whole world. And because of the remarkable certainty with which Abraham believed or received them, he is distinguished as the most remarkable believer who had as yet lived upon the earth; insomuch that he is called the "*Father of all who believe,*" in all nations and in all ages.

It might be interesting here to inquire what it was in the faith of Abraham that rendered it so illustrious, and made him the Father of so many nations? Something intimately connected with our own enjoyments depends upon our clear apprehension of this matter. Let us therefore take a brief view of the call of Abraham, the promises made to him, and his faith in them The passage to which Paul alludes (Romans iv.) upon the faith of Abraham, is found in Gen. chapter xv. "After these things a word of the Lord came to Abra-

ham in a vision, saying, Fear not, Abraham; I protect thee. Thy reward shall be exceedingly great. Whereupon Abraham said, O sovereign Lord, what wilt thou give me, seeing I die childless, and the son of Masek my servant, this Damascus Eliezer? Then Abraham said, Seeing thou hast not given me seed, this servant of mine is to be my heir. And immediately there came a voice of the Lord to him, saying, He shall not be thy heir; but one who shall spring from thee shall be thy heir. Then he led him out and said to him, Look up now to the heaven, and count the stars if thou canst number them. Then he said, *So shall thy seed be.* And Abraham believed God, and *it was counted to him for righteousness.*" So reads Genesis xv. in the Septuagint, which is not materially different from the common version.

Here we find the reason why Abraham became the father of all who believe. The promise made to him, and believed so fully by him, is this—"*So shall thy seed be*"—as innumerable as the stars of heaven. *This faith in this promise was accounted to him for righteousness.* So says Moses, and so says Paul; but so does not say John Calvin nor John Wesley. One says, his system says that it was Abraham's faith in a future Messiah which was accounted to him for righteousness; and the other says it was Abraham's obedience which made him righteous. I am not to argue the case with them. We shall let their ashes rest in peace. But as for this Moses and Paul, they teach us to consider that Abraham was distinguished, honored, and accounted righteous, through believing that his seed should be as numerous as the stars of the firmament. Some Nicodemus, methinks, says, How can this be? Let us endeavor to find out this mystery.

There was nothing more extraordinary ever believed by any man, than that he, an old man, ninety-nine years old, and his wife ninety, who had in her youth, and through all the years of parturition, been barren; should, by this woman, become the father of many nations, and have a progeny as innumerable as the countless myriads of the host of heaven. *This was contrary to nature.* When Abraham considered his own body as good as dead to these matters, and when he looked at the poor, wrinkled, shrivelled, and drooping old Sarah, and thought that they two, old and faded as they were, should become the parents of immense nations, it transcended all the powers of reason to believe it upon any other premises than the omnipotence and inviolate truth and faithfulness of God. To these he gave glory and rested assured that God would make good his promise. "Therefore," says that prince of commentators, *Paul*, "he staggered not at the promise of God by calling in question either his veracity or power, and was strong in faith, giving all the glory to God's power and truth. Therefore *it* was accounted to him (i. e. *his belief in this promise*) for righteousness." It brought him into a state of favor and acceptance with God. This faith was so unprecedented, so new, so simple, so strong, as to exalt Abraham to become not only *the natural* progenitor of nations, but also the covenant, instituted, *or spiritual father of* all believers in all ages and nations. His faith, *then, becomes* the model of "*saving faith,*" or of that faith which *terminates in the salvation* of the whole man. For he that believes *hat God raised up* the crucified, dead, and buried Jesus, and made

him the Saviour of the world, believes in the same manner, *i. e.* rests upon the truth and power of God; and this belief of the promise of eternal life through a crucified Saviour, is just of the same kind as Abraham's faith—the object only different. And therefore all they of this faith are blessed with believing Abraham.

The distinguishing peculiarity of Abraham's belief was, that contrary to all evidence from the reason and nature of things, he embraced, with undoubting confidence, the promise: obviating all the arguments against his confidence, arising from nature and the common lot of men, by the power and faithfulness of God. Now he that believes that through the death and resurrection of Jesus Christ, God will pardon him, account him righteous, raise him up at the last day, and bestow on him eternal life, believes in the *same manner* (though the object be different) as Abraham did. For though in the reason and nature of things there is nothing to warrant such a confidence, yet the divine power and veracity are sufficient to overbalance all doubt and conjecture upon the question—*How can this be?*

When we talk of believing *in the same manner*, it is in accordance with common usage. For, in fact, there is but one manner of believing any thing; and that is, by receiving the testimony of another as true. Faith never can be more or less than the persuasion of the truth of narrative or of testimony, whether oral or written. The only distinction on this subject, which has any foundation in reason or revelation, is this—that the effect of believing is sometimes called *faith*, which, in this acceptation, is equivalent to *confidence*. For example, A tells me that the ice on the Ohio river is strong enough to sustain my weight on the back of my horse. I believe his testimony, and my faith or confience is such that I hazard my horse and my person on the ice. Faith, then, is sometimes used to denote the *effect* of believing. But still, when the grand question concerning faith comes to be discussed, there can be only *one faith*, and that is *the belief of history*, or *the belief of testimony oral or written*. Any operation of the mind detached from testimony, may be called perception, apprehension, memory, imagination, or what you please; but faith it cannot be. Any feeling of the mind may be called hope, fear, love, joy, peace, zeal, anger, or what you please; but faith it cannot be. A man might as reasonably talk of seeing without light, as of believing without testimony.

Now the true faith has, in all ages, been one and the same thing, in kind, if not in degree. The "true faith" has ever been *the belief of all the revelation extant at that time*. Hence Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, &c. were all justified by believing the communications made to them. So Paul teaches, Heb. xi. Noah became heir of the righteousness which came through faith, by believing God's promise concerning the Deluge, and Abraham by believing, "*So shall thy seed be*"

System-makers, to form a theory in the crucible of their invention, say, that "all were justified by believing the same thing." But this *no man living* is able to show. It is true, I contend, that the ground *work of* salvation by faith was either prospectively, or retrospective *the sacrifice* of Christ. But not a person on earth believed that

Messiah would die as a sin-offering, or rise from the dead, from Eve to Mary Magdalene. Without believing this, now-a-days, none to whom it is reported can be saved. The patriarchs had visions and anticipations of a Messias; but so indistinct, that they who spoke most clearly, Peter tells us, were not able to understand them: for, although they sought diligently what the Spirit which spake in them could mean, they did not understand its communications. But to conclude this episode: The Father of the Faithful was accounted righteous through believing the promise made to him, and all his children will be ranked with him through believing the communications made to them. See Rom. IV. to the end. EDITOR.

A LETTER FROM REV. A. WRIGHT, PRESBYTERIAN, TO MRS. LANE.

"*Mahoning Creek, June* 17, 1828.

"*Madam,*

"SINCE our interview at Mr. Bryan's, I have often thought of your case, which I consider as very singular. You are a professing member of the Presbyterian church; I therefore claim brotherhood with you, and deem it my duty to talk freely with you, and give you my reasons why I think your conduct strangely inconsistent. I *sh*all state the facts, as far as my memory serves, from your own statement.

"Your parents were members of the Presbyterian church, and you were baptized in infancy. Your husband and son had left the communion of the Presbyterian church, and joined in connexion with the Baptist church. You have long had doubts that your baptism in infancy was not good or valid. After you arrived to the years of maturity you applied to the officers of the church for liberty to sit down at the Lord's table; and after examination, you were admitted. Thus you were in full communion with the Presbyterian church—First, as a child of believing parents, you were born a member of the visible church, and consequently had a right to all the privileges of the church; but in order to partake of the ordinance of the Lord's supper, it was necessary you should act as a free agent, and believe in him; or, in other words, that you should rely and rest on his obedience and death as the only ground of your hope for pardon and acceptance with God: and along with this, that your conduct, both in civil and religious life, shou'd be according to the rule prescribed in his holy law. Now in a state of infancy, although you had a right to the ordinance of the Lord's supper as a privilege, yet you were under a natural incapacity of doing those things which are in the nature of things connected with it in the institution—"*Do this in remembrance of me;*" and therefore, in a state of infancy, this ordinance could be of no advantage to you. But it was otherwise with respect to the ordinance of baptism. It was a visible discriminating mark between you, as a church member, and the heathen world—the same as *circumcision* discriminated the visible church in Abraham's family *from the heathen world* which were around him. Being in full *communion in the* christian church, what more was necessary to *your happiness as a church member*, but a faithful discharge of every *duty which you owed to God, to your neighbor, and to yourself*

By some means, however, it came into your mind that you were not baptized, although the church was satisfied that you were. You became acquainted with Mr. Bentley. He took you under examination, and found you were a believer, and therefore had a right to baptism. He re-baptized you by dipping or plunging you under water. After this you had great joy and more spiritual comfort than ever you had before.

"This scene I consider as somewhat similar to what took place at Antioch in the early period of the christian church, Acts xv. 1. "Certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved," So in the present case, in the act of baptizing, Except ye be plunged under the water by the person who administers, ye cannot be baptized. To this I answer, Had the Lord Jesus Christ, who is infinite in wisdom and knowledge, seen it necessary to make plunging under water the mode in which it should be administered, he would have said so. When he commissioned his disciples to go into all nations and preach the gospel, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost, it is not to be doubted but he would have added, *By dipping them under water.* He did not say so; and therefore those who make dipping or plunging absolutely necessary to the right administration of the ordinance, are guilty of innovation. They add to God's institutions, and to him they must be accountable.

"Mr. Bentley's baptizing you, and your submitting to be baptized, was a superfluity in you both—you both did more than God required of you. You will both have to answer this question, "Who hath required this at your hand?"

"Another item of your inconsistency, is, you still wish to enjoy full communion in the Presbyterian church. I think that, all things considered, this looks like a wish to serve two masters; and Christ himself tells you that this you cannot do. I am a friend to occasional communion among christians, but I consider your conduct as doing more—you annihilated your church membership through the medium of your parents, and submitted to a condition of church-membership which God did not require you to do. This amounts to what is called "will-worship."

"After your second baptism you had more joy and peace of mind than you ever had before. As a friend who wishes you real happiness, I deem it my duty to urge you to inquire into the true ground of your joy upon that occasion. God says, "The heart is deceitful above all things, and desperately wicked." Here I observe that your joy was no conclusive evidence that your second baptism was right and approved of God. When Israel had made the golden calf in Horeb, they sung with joy and danced with gladness of heart; when, at the same time, God was highly displeased with them on account of their idolatry. He is the unchangeable God, who has said, "I will be glorified in all those persons who approach unto me in the character of worshippers." If we do wrong, he is ready to forgive, but we must ask forgiveness in the name of Christ, and for his righteousness' sake; for it is o

in Christ that all his promises are Yea and Amen. In all cases it should be our habitual concern to keep as much as possible out of the way of temptation to commit any sin, or neglect to perform any duty—to act habitually under this impression, "*Thou God seest me,*" and under every new occurrence we meet with, to put the interrogatory, "Lord, what wilt thou now have me to do?"

"That in all things, whether of civil or religious life, you may be careful to manifest the christian, is the sincere wish of your real friend, ALEXR. WRIGHT.

"*Mrs. Lane.*"

ANSWER TO THE PRECEDING.

My dear Sir,

AFTER thanking you for your kindness in attending to my case, I have a few doubts which I beg you to resolve if compatible with your sense of propriety. "I was born," you say, "a member of the visible church." Then why should I have been baptized at all, for no person in the whole New Testament history, who was a member of the church, was ever baptized? Baptism was not for them in the church, as all the New Testament writers and many of our Presbyterian Doctors teach. If I was born a member of the church as any person is born a member of the state, was this owing to my mother or my father, or to both? Must members of the church *be born again?* and if so, what use in being born a member of the church if I am to be born again before I can either understand or enter into the kingdom of heaven? If I was born a member of the church, I must have been born a worthy member of the church or an unworthy one: if an unworthy one, then there was no privilege in it: and if a worthy one, was not my salvation sure without regeneration or baptism? You say, in consequence of my "being born a member of the church, I had a right to all the privileges of the church; but in order to partake of the ordinance of the Lord's supper, it was necessary I should act as a free agent and believe in him." Then it was not necessary that I should act as a free agent and believe in order to being a member of the *true* church, or in order to being a worthy subject of baptism? Then I wish you to tell me of what value is a membership and a baptism destitute of faith and free agency?

"*A natural incapacity,*" you say, kept me from the Lord's table, which could not keep me from baptism—because the one required "*Do this in remembrance of me;*" yet I had a right to do what I had a *natural incapacity* to do! Philip said, "If you believe, it is lawful for you to be baptized." Now does it not require as much natural capacity to *believe*, as to *remember the death of the Saviour?*

"If," you say, "the Saviour had intended to baptize by dipping, he would have said, Baptize them by dipping." Why did he not then say, Baptize them by sprinkling? But if our Doctors Macknight and Campbell are to be believed as good critics, would it not have been anomalous to read the commission as you would have it read in English—"Immerse them by sprinkling them in the name," &c. or, "Immerse them by immersing them." If *baptize* is Greek, *it must mean something* in English: and if a Greek word equally

means two actions, as different as *sprinkling* and *dipping*, it was a very bad language for the wise and benevolent Saviour in which to communicate his will. I should be afraid to risque much upon a language in which two actions so different may be meant by one word. I am glad that you remind me of the question, "Who has required this at your hands?" Now this is just what I desire you to keep in mind in resolving my doubts.

But, my dear sir, you think my seeking for communion in your church and in the Baptist, is like serving two masters. Now, sir, I will thank you much to tell me what master the Presbyterian communicants serve, for the Baptists do profess to serve the *Lord*. If, then, I thought you had *another* master to serve, I should not have made such a request. If it be as inconsistent to seek communion in two churches as to serve two masters, in whose service are all sectarian preachers?

It seems I "annihilated my church membership received from my parents." Now if it can be annihilated by an act of a free agent in obeying a command which was never given to parents, but to every one for himself, is it not a very weak and useless church membership which one rational act of a free agent annihilates!

I am obliged to you for the comparison you have made for me in bringing the Israelites dancing before the calf, to my recollection, as a counterpart of, or an offset to, the peace and joy I informed you I experienced on my baptism. It may serve to keep me humble. But, my dear sir, if you compare my immersion into the name of the Lord Jesus for the remission of my sins, to the Israelites making a golden calf, I entreat you to tell me to what shall I compare the sprinkling of an infant? and when the question is asked you, "*Who hath required this at your hands?*" tell me what answer you will make, and then I shall be able to decide *who makes the calf*. I will thank you, cordially, to explain these matters.

Your friend, CHARITY.

PREFACE TO THE KING'S BIBLE.

[CONTINUED.]

NOW to the later we answer, that we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in *English*, set forth by men of our profession (for we have seen none of theirs of the whole bible as yet) containeth the word of God, nay it is the word of God, as the kings speech which he uttered in Parliament, being translated into *French, Dutch, Italian* and *Latine*, is still the Kings speech, though it be not interpreted by every translation with the like grace, nor peradventure so fitly for phrase, nor so expressely for sense, every where. For it is confessed, that things are to take their denomination of the greater part; and a naturall man could say, *Verum ubi multa nitent in carmine, non ego paucis Offendor maculis* &c A man may be counted a vertuous man, though he have made many slips in his life, (else there were none vertuous, for *in many things we offend all*) also a comely man and lovely, though he have some warts upon his hand; yea, not onely freckles upon his face, but also scarres. No cause therefore why

the word translated should be denied to be the word, or forbidden to be currant, notwithstanding that some imperfections & blemishes may be noted in the setting forth of it. For whatever was perfect under the sunne, where Apostles or apostolike men, that is men endued with an extraordinary measure of Gods spirit, and priviledged with the priviledge of infallibility, had not their hand? The Romanists therefore in refusing to beare, and daring to burn the word translated, did no lesse then despite the Spirit of grace, from whom it originally proceeded, and whose sense and meaning, as well as mans weaknesse would enable, it did expresse. Judge by an example or two. *Plutarch* writeth, that after that *Rome* had been burnt by the *Galls*, they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had been most sightly and convenient: was Cataline therefore an honest man, or a good patriot, that sought to bring it to a combustion? or *Nero* a good Prince, that did indeed set it on fire? So, by the story of *Ezra* and the prophesie of *Haggai* it may be gathered, that the temple built by *Zerubabbel* after the return from *Babylon*, was by no means to be compared to the former built by *Solomon* (for they that remembered the former, wept when they considered the later) notwithstanding, might this later either have been abhorred and forsaken by the *Jews*, or profaned by the *Greeks?* The like we are to think of translations. The translation of the *Seventie* dissenteth from the Original in many places, neither doth it come neare it for perspicuity, gravity, majestie; yet which of the Apostles did condemn it? Condemn it? nay, they used it (as it is apparent, and as S. *Hierome* and most learned men do confesse) which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had been unworthy the appellation and the name of the word of God. And whereas they urge for their second defence of their vilifying and abusing of the *English* bibles, or some pieces thereof, which they meet with, for that heretikes (forsooth) were the authours of the translations, (heretikes they call us by the same right that they call themselves catholikes, both being wrong) we marvell what divinity taught them so. We are sure Tertullian was of another mind: *Ex personis probamus fidem, an ex fide personas?* Do we try mens faith by their persons? we should try their persons by their faith. Also S. Augustine was of another minde: for he lighting upon certain rules made by Tychonius a Donatist, for the better understanding of the word, was not ashamed to make use of them, yea, to insert them into his own book, with giving commendation to them so farre forth as they were worthy to be commended, as is to be seen in S. Augustines third book De doctr. Christ. To be short, Origen, and the whole church of God for certain hundred yeares, were of another minde: for they were so farre from treading under foot (much more from burning) the translation of Aquila a Proselyte, that is, one that had turned Jew, of *Symmachus* and Theodotion both Ebionites, that is, most vile *heretikes*, that they joyned them together with the Hebrew original, and the translation of the Seventy (as hath been before signified out of *Epiphanius*) and set them forth openly to be considered

of, and perused by all. But we weary the unlearned, who need not know so much, and trouble the learned, who know it already.

Yet before we end. we must answer a third cavill and objection of theirs against us, for altering and amending our translations so oft, wherein they deal hardly and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? S Augustine was not afraid to exhort S. Hierome to a Palinodia or recantation: the same S Augustine was not ashamed to retractate, we might say, revoke, many things that had passed him, and doth even glory that he seeth his infirmities. If we will be sonnes of the truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other mens too, if either be any way an hindrance to it. This to the cause. Then to the persons we say, That of all men they ought to be the most silent in this case. For what varieties have they, and what alterations have they made, not onely of their service-books, portesses, and breviaries, but also of their Latine translation? The service-book supposed to be made by S. Ambrose (*Officium Ambrosianum*) was a great while in speciall use and request: out Pope Hadrian calling a council with the aid of Charles the Emperour, abolished it, yea, burnt it, and commanded the service-book of S. Gregory universally to be used. Well, *Officium Gregorianum* gets by this means to be in credit, but doth it continue without change or altering? No, the very Romane service was of two fashions; the new fashion, and the old. (the one used in one church, the other in another) as is to be seen in Pamelius a Romanist, his preface before Micrologus. The same Pamelius reporteth out of Radulphus de Rivo, that about the yeare of our Lord 1277, Pope Nicolas the third removed out of the churches of Rome, the more ancient books (of service) and brought into use the missals of the Friars Minorites, and commanded them to be observed there; insomuch that about an hundred yeares after, when the above named Radulphus happened to be at Rome, he found all the books to be new, of the new stamp. Neither was there this chopping and changing in the more ancient times onely, but also of late: Pius Quintus himself confesseth, that every bishoprick almost had a peculiar kinde of service, most unlike to that which others had; which moved him to abolish all other breviaries, though never so ancient, and priviledged and published by Bishops in their dioceses, and to establish and ratifie that onely which was of his own setting forth, in the yeare 1568 Now, when the father of their church, who gladly would heal the sore of the daughter of his people softly and slightly, and make the best of it, findeth so great fault with them for their ods and jarring, we hope the children have no great cause to vaunt of their uniformity. But the difference that appeareth between our translations, and our often correcting of them, is the thing that we are specially charged with: let us see therefore whether they themselves be without fault this way, if it is to be counted a fault, to correct) and whether they be fit men to throw stones at us: O tandem major *parcus insane minori*: they that are less sound themselves, ought not to object infirmities to others. If we should tell them th

Valla, Stapulensis, Erasmus, and Vives, found fault with their vulgar translation, and consequently wished the same to be mended, or a new one to be made; they would answer peradventure, that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, then as S. Paul was to the Galatians, for telling them the truth: and it were to be wished that they had dared to tell it them plainlier and oftner. But what will they say to this, that Pope Leo the tenth allowed Erasmus translation of the New Testament, so much different from the vulgar, by his apostolike letter and bull: That the same Leo exhorted Pagnin to translate the whole Bible, and have whatsoever charges was necessary for the work? Surely, as the apostle reasoneth to the Hebrews, that if the former Law and Testament had been sufficient, there had been no need of the later: so we may say, that if the old vulgar had been at all points allowable, to small purpose had labour and charges been undergone, about framing of a new. If they say, it was one Popes private opinions, and that he consulted onely himself; then we are able to go farther with them, and to averre, that more of their chief men of all sorts, even their own Trent champions, Paiva and Vega, and their own inquisitour Hieronymus ab Cleastro, and their own bishop Isidorus Clarius, and their own Cardinal Thomas a vio Caietan, do either make new translations themselves, or follow new ones of other mens making, or note the vulgar interpreter for halting, none of them fear to dissent from him, nor yet to except against him. And call they this an uniform tenour of text and judgement about the text, so many of their worthies disclaiming the now received conceit? Nay, we will yet come nearer the quick: does not their Paris edition differ from the Lovain, and Hentensius his from them both; and yet all of them allowed by authoritie? Nay, does not Sixtus Quintus confesse, that certain Catholicks (he meaneth certain of his own side) were in such an humour of translating the scriptures into Latine, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a varietie of translations, so to mingle all things, that nothing might seem to be left certain and firm in them? &c. Nay further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latine edition of the Old and New Testament, which the councel of Trent would have to be authentick, is the same without controversie which he then set forth, being diligently corrected and printed in the printing-house of Vatican? Thus Sixtus in his preface before his Bible. And yet Clement the eighth, his immediate successour to account of, published another edition of the Bible, containing in it infinite differences from that of Sixtus, (and many of them weighty and materiall) and yet this must be authentick by all means. What is it to have the faith of our glorious Lord Jesus Christ with yea and nay, *if this be not?* Again, what is sweet harmony and consent, if this *be?* Therefore, as Demaratus of Corinth advised a great king, *before he talked of* the dissensions among the Grecians, to compose *his domestic broils* (for at that time his queen and his sonne and

heir were at deadly fuide with him) so all the while that our adversaries do make so many and so various editions themselves, and do jarre so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting.

(To be continued)

AN AWFUL SIGN OF THE TIMES.

SOME wicked knave or mad man a few weeks ago appeared in Guernsey county, Ohio, with a head of hair down to his girdle, and with some scars on his limbs. He gave out that he was the God of Nature, the Judge of the World, and that in forty days he would erect his throne, judge the world, and gather the saints. He got some kindred spirit to assume the title of the Son of God. They confirmed their pretensions by one marvellous tale and assumption after another. They actually succeeded in making a number of proselytes from amongst the religious sects. These assembled to worship this God of Nature and Judge of the World, and became so pious in their devotion to him that they abandoned their possessions, refused to take care of their crops, and anxiously awaited the general judgment. One woman, from the apprehension of the speedy arrival of the final consummation, lost her reason, and others were panic-struck to an alarming degree. Some who had been *converted* 17 years ago, cordially embraced the *impostor* in his assumed character, and bowed to him in sign of adoration. So great was the excitement and so numerous were his followers, that the more sedate part of the community thought it expedient to put his divinity to the test, and to arraign him before the civil magistrate. A mob arose, and such a scene has rarely been witnessed. His deluded followers raised the most tremendous screams, and the mob strove to out-whoop them. They finally defied his powers. He said he chose rather to show mercy than to take vengeance. Not finding any law suitable to the case, he was dismissed and driven from the town of Washington in the most infamous manner, and fled for safety to some other quarter of the country better disposed to reverence his divinity.

What a deplorable proof of the state of the public mind under the present systems of religion! Who could have thought that any one neighborhood could have produced at least twenty professors capable of receiving and accrediting pretensions so astonishingly extravagant, and of literally worshipping a wretch so destitute of every claim upon the attention of mankind! How full the evidence that many professors are grossly ignorant of the sacred scriptures, and rest their faith upon whims, notions, and impulses, more than on the Oracles of God!

EDITOR.

NEW PUBLICATION.

☞THOSE who think that it is a duty for *christian* nations to kill one another, and to wage war for *miney* and *thiney;* and that they ought, and, from necessity, must, fight and war for goods and chattels—had better treat themselves to a copy of the Christian Patriot *and Advocate of Peace,* published from No. 99, South Second street, *Philadelphia, by* William Stavely, at 50 cents per annum—two years *making a volume of* 192 octavo pages.—Ed. C. B.

LINES—*By the late Mr. Parsons, of Bath, England, in a Bible presented to his daughter Mary.*

TO cheer a wretched world with holy light,
From error's path the wanderer to invite,
To banish folly from the youthful mind,
To bid the sufferer become resign'd,
To plant each sweet affection in the heart,
And every gracious principle impart,
The penitent offender to forgive,
To bid the guilty, hopeless sinner live,
To show us where our only refuge lies,
To elevate our hopes above the skies,
To soothe our passage through this vale of wo,
And grace and future glory to bestow
For this, my dear, was the blest volume given—
Our guide to peace, to purity, and heaven.
Receive the gift descended from above,
The pledge, dear Mary, of a father's love.
Would you be wise? Its kind instruction hear,
And read and meditate with heart sincere.
Would you be holy? From its precepts draw
The living morals of a perfect law.
Would you be lovely? From the Saviour seek
All that is generous, mild, and meek.
Would you be happy? To the promise fly,
And on its truth immutable rely.
May Heaven, all-gracious, all your steps direct;
From every specious snare your youth protect;
Through every scene of life be still your guide,
And o'er your thoughts incessantly preside.
Thus grow in years, in wisdom's ways increase,
And you shall find them *"pleasantness and peace!"*

NEW TESTAMENT.

☞ALL those Agents for the 2d edition of the New Testament, who have not given us full and explicit directions, both with regard to the number of the copies wanted, and the commission merchant, person, or place, to whom or to which they are to be directed, will please do it immediately, as we are now beginning to distribute them. While the river Ohio keeps open, we are obliged to make the first shipments to the South and West. But we hope to have all the orders filled in little more than two months from this date. It is expected that all who avail themselves of the allowances made to Agents, will remit to us forthwith on the reception of the Books. When no special arrangements are made, this will be looked for in all cases. EDITOR.

New Agents.—B. D. Warford, Mt. Pleasant, Ind.—Bp. A. Davis, *Carlisle, Ind.* Wm. Hayden, Youngstown, Ohio; John Patton, P. M. *Wooster, Ohio.* George Healey, Urbanna, Middlesex, Va.—F. G. *Chambliss Calloway's Mill, Va.* John B M'Fadden, Washington, Pa. *I. P. Wheeler, Columbia, Ky.* Bp. F. T. M'Intire, New Market, U.C. *Campbell, Newry, Ireland;* Wm. Tener, Londonderry, do.

CHRISTIAN BAPTIST.

{No. 7.} BETHANY, BROOKE CO. VA. *MONDAY*, FEBRUARY 2, 1829. {*Vol.* VI}

"*Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for ye have only one teacher. Neither assume the title of Leader; for "ye have only one leader*—the MESSIAH."

Matt. xxiii. 8—10.

"*Prove all things: hold fast that which is good.*"

Paul the Apostle.

LOUISA, Va. December 10th, 1828.

Dear Brother Campbell,

ON the 19th ult. I went to hear the Rev. *Abner Clopton*, a very popular preacher, and one who holds a conspicuous place amongst the Baptists for his learning, and zeal, and *biblical* knowledge, and his inveterate hostility to the *Christian Baptist*. He took his *text* in Hebrews, tenth chapter and last verse: "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." After the usual preamble, he undertook to describe the characters of such as draw back to perdition. And in doing this, he was not forgetful of the drunken Baptists. He is most severe against drunkards. In all his public addresses his zeal rises to effervescence against the vice of drunkenness. He was a principal agent in forming the Temperate Society in Virginia. I think he has a talent for this kind of preaching; and, perhaps, is doing much good in this way. But his opposition to the *Christian Baptist* is so great that he could not help sneering at it occasionally. He talked a good deal about *saving* faith, the difficulty of obtaining it, &c. and he remarked that some said it was as easy to get this faith as it was to breathe, or for water to run down hill. This he repeated again sneeringly, which occasioned a smile from one of the opposing, who before had hung down his head while the preacher was exclaiming against drunkards. On the operations of the Holy *Ghost* to produce faith, to change the sinner's heart, he was quite metaphysical. And then, with an apparent deep concern, he exclaimed, "I wish *Alexander Campbell* and his disciples had ever felt this!"

As a specimen of his *biblical knowledge*, I will give you his exposition of the Apostle's admonition to the Hebrews "not to forsake the assembling of themselves together, as the manner of some was." He said he had no doubt but the Apostle alluded to such *Baptists* as could not take time to go to meeting on *Saturdays*. I should have liked very much to have heard him say in what part of the New Testament *Saturday meetings* were enjoined upon the disciples of Jesus Christ, as I have never been able to find any authority there for such meetings. But he calls himself an ambassador of Christ, and therefore he is not bound to prove his assertions.

This preacher is travelling through the country with the zeal of a missionary; and with all his learning, and talents, and influence, he is opposing the *Christian Baptist*. His method of opposing, however, is not by any serious argument or criticism; but by assertions and misrepresentations, insinuations and detractions, imbittering the minds of opposers, and filling with prejudice those who have never read the "Christian Baptist." For indeed I know some who will neither read it themselves, nor hear it read. But these, you may suppose, are of the weakest class, and therefore are the more to be pitied.

The talents of Mr. Clopton are such as entitle him to our notice; and he is thought by many, who are acquainted with him to be a model of piety. He embraces in the bosom of his charity some of all denominations, not excepting *good* Roman Catholics. But as for *yourself* and the *readers* of the "Christian Baptist," his *charity* can neither hope, believe, nor endure *any* thing, much less "*all* things." Surely he must think we are of them that draw back to perdition. Well, we would remind him of the Master's admonition—"Judge not, lest you be judged."

If he really thinks your views of the kingdom of Jesus are erroneous, he ought to come forward manfully and oppose them. As he is a scholar, and professes to be a teacher in Israel, he must have the qualifications requisite for such a discussion. He cannot plead with Bishop Semple that he is too old to enter the field of controversy. His age is now in the zenith of its vigor. Let him come forward, then, with reason, argument, and scripture, and show wherein you have erred. We are open to conviction, and I know you will treat him with all the respect which is due to an honorable opponent. Should he decline this invitation, we shall expect him to decline also his insinuations and "evil speakings" against the "Christian Baptist" and its author.

I remain your brother in the hope of eternal life.

ARISTARCHUS.

On the 25th ult. I went to hear Mr. Clopton again. His text was in the third chapter of Matthew and twelfth verse: "Whose fan is in his hand, and he will thoroughly purge his floor," &c. He spoke about two hours, to the great edification, no doubt, of many of his hearers. But unfortunately for his cause, he manifested too much alarm for its safety. Like one in days of yore, whose occupation was endangered by the preaching of the Apostle Paul, and who therefore exclaimed, "Sirs, you know that by this *craft* we have our wealth," &c. He particularly cautioned the people against some *damnable heresies*, which he said had lately been propagated, the most dangerous he ever heard of; and they were so *plausible* they could not be detected. Many, he said, had already swallowed the bait, and many more he was afraid would be caught by it. One excellent brother, he said, told him the day before that he intended to take Campbell's paper. Well, said he, I reckon he will nibble at it till he swallows the bait. Often he would exclaim, "God of Elijah, save the people from such *damnable heresies!*" In speaking of such as had withdrawn from the

Baptist churches, he would say, "They went out from us because they were not of *us*. But after they get some sound *thumps* they will come back again." Then turning to the old preacher who sat smiling behind him, he exclaimed, "*They* may say *sibboleth*, but *we* can say *shibboleth*."

In explaining the "fan" in his text, he remarked that "Gold, when dug out of the ore, was composed of two substances; and in order to separate the pure from the alloy, it was thrown into a crucible, and melted down; then a third substance was thrown in which would cause the separation desired. He did not know, he said, but the *Christian Baptist* might be this third substance, the *fan* in the Lord's hand to separate the *chaff* from the *wheat*."

On the subject of experiences, (as he said they were going out of *fashion*,) he was very explicit. He began with an old Quaker whom he met with some years ago. The Quaker told him of the work of *grace* upon his heart, and how the Lord had brought him to the knowledge of the truth, which agreed better with his own experience than any he had ever heard. He then told the Quaker his experience, which pleased him so well that he invited him to go to the Quarterly Meeting; but he did not tell us whether he went or not. Now, thought I, what did the Apostle mean, when he said, "Measuring themselves by themselves, they are not wise?" He next told us of a yellow boy's experience, as related to him by an old brother who was dead and gone. The boy being asked how long it had been since he began to seek the Lord, "Oh!" said he, "I never began to seek the Lord. If the Lord had let me alone, I would have let him alone." Thus the preacher entertained a good many of his hearers. But some who did not relish or understand his metaphysics so well, walked out before he was done. And this is the way the opposers of the "Ancient Order of Things" are proceeding in this quarter. Would it not be a more commendable course to abandon this mode of warfare altogether, and if they cannot *fairly* maintain the present order of things, to come over and help us to restore the ancient apostolic order of things? A word to the wise is sufficient.

Your brother in the hope of the gospel,

ARISTARCHUS.

IF the Rev. Abner Clopton conceits that he can support, from the Oracles, or by good logic, any of his allegations or insinuations against the *Christian Baptist*, we hereby respectfully inform him that it will afford us pleasure to find room for him, and to give him an opportunity to convict us of error before all the readers of the Christian Baptist. This will save him much time in his sermons, and much trouble in carrying me into the pulpit with him on so many occasions. It will also be the means of sending his *remedy* with my *poison* to all those endangered from reading this paper. *Truth* is my great object. To her I will sacrifice every thing; but I cannot sacrifice her to the caprice, whim, or prejudice of them who have taken their creed on trust: who either cannot, or will not think, nor examine for themselves. EDITOR.

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

My dear Brother,

I BEG leave to present to your readers some reflections concerning the present state of things as exhibited in the religious community, vulgarly styled "the *Baptist* church of Jesus Christ;" and if you think them worthy of a place in your periodical, please publish them.

A CONSTANT READER.

Time once was, when all that was necessary to ensure the kindest sympathies of their hearts, and to elicit all that could relieve the distressed, or comfort the afflicted, was, to ascertain that the victim of the wrath of man, was *suffering for conscience sake*—for religion. It was immaterial what was his creed—to what sect he had chosen to attach himself was never inquired—if he owned the great head of the Church, and exhibited a desire to obey him, all was known that was desired, to call forth a brotherly greeting, and an offer of protection and friendship.

It never was said, with truth, of "*the old Baptists,*" that they were persecutors. They felt it not to be their prerogative, to condemn any man for persuing the honest dictates of his conscience. If they could not walk with those who walked in a disorderly manner, they would walk by themselves, but they would not persecute those they left. They had, themselves, been so often persecuted for their obedience to the truth, that they could not be so inconsistent, and so forgetful of their own protestations against all usurpation of the rights of conscience, as to punish, in any degree, those whom they had in their power, because they walked not with them.

If, at any time, they were charged with heresy or false teaching, they would reply, firmly, but in the spirit of the truth; and by appeals to the word of truth, and their own peaceable and unblameable conduct put to silence the ignorance of foolish men. They knew that they were accountable to the great head of the Church for the course they pursued, and therefore, so far as they knew the way, they steadily kept it. If a sense of duty to their Master, at any time rendered it necessary for them to notice any one, whom they thought was corrupting the simplicity of the Gospel—no low or cunning arts—no guile or subtilty were considered at all allowable.

They withstood them to the face if they were to be blamed; and he that was of a contrary part was ashamed on beholding their virtuous and blameless behavior. Arguing too, from the general character of these holy men, they never were unwilling to take reproof when it was proper; nor did one of them ever think of crying out "*slander*"—when he was himself a delinquent.

The "*old Baptists*" were a plain and simple people. They aimed not after honors of this word. The honor which come from God was their delight. To be numbered among the great ones of the earth, to be in high esteem among men—to be *popular* as teachers of their religion, never entered their heads.

Their master was a plain, unostentatious man, and so poor that "he

had not where to lay his head," and his disciples never thought that their whole business was to "Lay up to themselves treasures upon earth." In all their dealings, openness and sincerity were conspicuous; and any thing like *policy* in their religious concerns would have been looked upon "as the sin of witchcraft."

But how is the scene changed! How different the condition of the modern Baptists! Let it only be understood that any one is alive to a due sense of the rights of conscience—that he is disposed freely and fearlessly to examine the truth for himself, and to question the prescriptions of the last fifty years; and every tongue is raised against him. Every obnoxious name that can be employed is heaped upon him; his piety is questioned—and it is directly said that "God has given him over to strong delusions that he may believe a lie, and be damned."

When arguments fail to convince him of his error, misrepresentation is resorted to. He is perhaps charged with having political designs—a design, probably, to subvert the government—he is a foreigner, an upstart, and is not to be compared as to age, sense, piety, or experience, to some other foreign monarchists, whose opinions are thought to be of vast consequence in settling the speculations of the day. Indeed, sir, these things are sometimes said of you.

Thus the "modern Baptists" (for, Mr. Editor, the oldest Baptists of the present day cannot in truth be called "*the old Baptists*") have assumed a character altogether the reverse of that sustained by their predecessors. Instead of being the persecuted, they have become persecutors; and all who doubt their infallibility or that of their sentiments, is a heretic.

I wonder that the folly of persecution on account of religious sentiments has not appeared to the most unreflecting. A Catholic, for example, (and the spirit is the same in all) arraigns a heretic. He is obstinate, and will not, because he cannot, recant. As a heretic he must be damned. But for the good of his soul, his body is killed. And thus under pretence of saving his soul the worst of it is, he dies a heretic; and, as a heretic, must be damned. It is, too, quite remarkable that any persons who have read the New Testament should have forgotten the advice Gamaliel gave the Jewish sanhedrim.

But, sir, there is one very astonishing feature in the character, of some of the modern Baptists, which ought not to be overlooked. It is, that *those* who say you slander them, are, in the case alluded to far from sinless. You recollect that in the remarks on your last tour, you said that very little attention was paid to the instruction of children—indeed that they were almost uniformly neglected. I have seen but one remark, in writing, in contradiction of this; and that was from a certain Doctor of Divinity, styling himself "Aleph."

In one of his essays in the Recorder, he declares, you "*slander*" the Baptists, in so saying. Now, sir, if he had only recollected the remark of our Lord to the Pharisees:—"*Let him that is without sin cast the first stone,*" I can with difficulty persuade myself that *he* would have been so lost to all sense of propriety, and so destitute of any restraint from the authority of Christ, as to have said even a syllable on *that* subject.

I examine these matters with deep regret. But such are the "signs of the times" that the religious public ought to be awakened from its lethargy. Its leaders are crying "*peace and safety*," while they are in danger of "*sudden destruction*." The leaders of the people are persuading them, that they could not, without sin of the most heinous description, abandon a "plan or system" (for which there is not one word of authority in the book,) in favour of what they call "an undefined and undefinable something"—while these very men have declared, as can be proved, that they would go many miles every Lord's day to enjoy this "*undefined and undefinable something*." The letter from the Church at Frankfort intimates, that the Baptists are "in the full tide of success," and have *been abundantly blessed of God*."

This latter position is quite problematical. It is doubtful whether the *blessing* of God has had any thing to do with the excitement. It is quite probable that it is almost entirely the work of the preachers. They themselves allow that the word of God has had but little to do with the matter, and it is, therefore, on their own principles, certain that the Spirit of God has been quite as unconcerned in it; since they contend that "the Spirit *accompanies* the word."

Where therefore, the word is not used, the Spirit cannot be. In a letter to the Editors of the Recorder, it is remarked, that very little teaching from the word had been employed in the "Revival" at the Crossings. They who believe that the Spirit "*accompanies*" the word, ought certainly not to aim to convert people without the use of the word, especially if they wish them to be more than mere dupes.

All the boasting and puffing, too, that appear connected with the operations of the modern Baptists is foreign from the character of "*Baptists of the old stamp*." A clergyman, now-a-days, can scarcely leave his home without announcing it in the newspapers; and if he should be successful in his assaults upon the passions of the people by his singing, shaking hands, and inflammatory harangues, he sits down and gives an account of the "mighty work of the Lord," to some Editor who will extol him to the skies as an able "defender of the faith." In return for this he does all he can to circulate his paper, and this gives rise to another puff. Thus the clergyman is certain of notoriety—of some sort. Their return to their homes is also duly announced by them to their Editors.

I cannot forbear, either, to mention another circumstance indicative of the *spirit* of the modern Baptists. Many of the "ministry" (as they call themselves,) are in the habit of abusing you and the Christian Baptist every time they "preach." And yet every one who reads the Christian Baptist may clearly see that they have obtained a great part of what they preach from it. It is, indeed, said of the Elkton clergyman, that "two thirds" of his *sermons* are sometimes made up of extracts from the Christian Baptist and that the other third is employed in abusing it. The editor of the Recorder, I perceive, notices the remarks of your correspondent "Barnabas," but he does not deny the truth of his allegations—He does not deny that his "sermon" on the kingdom was derived principally from the debate on Baptism. Now, sir, it must be deemed ungenerous, to say the least of it, for a man to derive benefits from another, and then abuse him for it.

"It is lawful to learn even from an enemy." And surely candor

requires that we should acknowledge our obligations—or if we cannot do this, at least be silent about it, and not deride the bridge which carries us across the stream.

If the religious communities could only understand, that it is just as possible for them to worship without clergymen, as for the political community to govern itself without Kings; if it were only understood, that "the Church" is the light of the World; and that the plan on which their leaders now teach them, has necessarily a tendency to render them ignorant of the religion they profess:—if, too, they knew the benefits and privileges of the liberty wherewith Christ makes his sons free—I do think they would rise in all the majesty of their strength, and consign the clergy to that silence to which their ignorance justly entitles them.

To all the abuses of the christian religion already enumerated, I may add that the zeal now exhibited by the modern Baptists, is not such as was formerly in vogue.

If a preacher can get the people converted—and boast of the *numbers* he has baptized, he seems satisfied. He goes to a place, for instance, and makes a "revival"—(for I cannot but believe that there are some men who can make a "revival" just when they please.) The people crowd into the church, and for a time appear extremely zealous. After a while the preacher leaves them, and goes, "*in the character of an Evangelist,*" into other parts; and wherever he goes, he makes a stir. But just notice the desolations which follow him.

Apostacy, with awful strides, follows in his train, and, in many instances, the last state "of the people he has visited, is worse than the first." It is more important, if possible, *to set the disciples in order, than it is to make them.* For without they obey their King, they had better not profess to be his disciples. All the religion of a social kind, however, of the modern Baptists, consists in HEARING *preaching;* and that often but once in a month.

To keep the commandments of their King, is seldom thought of in their assemblies. They have, indeed, a "sacrament" once in a while; but the reading and studying of the Word, and mutual exhortation are altogether inadmissable. None but "the called and sent" must attempt to address their fellow sinners in public, even though the "laymen" of the church, be far more intelligent in the truth than their teachers. The *people* are not now "kings and priests" unto God. The *clergy* occupy this character, and the people must sit and look on, while their leaders worship. In this, the modern Baptists have aped their more respectable neighbors, the Catholics and Presbyterians; so true is it, that "evil communications corrupt good manners."

I beg, Mr. Editor, to say, in conclusion, that if our religion is what it professes to be, *it is the most important thing in the world.* We should not, therefore, even for a moment, allow the thought, that so small a portion of our time alone, should be devoted to it. To provide things honest in the sight of all men, is a christian duty—but to labor for the gratification of our wishes, rather than of our wants, is to rob God of the time which ought to be devoted to him his peer

ple of their demands upon us—and our fellow sinners of the light which God has commanded us to exhibit for their benefit.

In all these principles, they were evidently governed by the plainest dictates of the word of God, which they had for their only confession of faith.

The "signs of the times" indicate some wonderful revolution in the state of the world. This every candid and careful observer must see. To close our eyes, therefore, against it, is to act as the Ephesians did, when the uproar was raised by the teachings of Paul. May God grant that all who sincerely love the truth, may obey it with one heart; and may the happy period arrive, when the disciples shall walk together in the fear of God, and comfort of the Holy Spirit, and be multiplied.

PREFACE TO THE KING'S TRANSLATION.

[CONTINUED.]

BUT it is high time to leave them, and to shew in brief what we proposed to ourselves, and what course we held in this our perusall and survey of the Bible. Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new translation, nor yet to make a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of dragons instead of wine, with wheat instead of milk) but to make a good one better, or out of many good ones, one principall good one, not justly to be excepted against; that hath been our endeavour, that our mark. To that purpose there were many chosen, that were greater in other mens eyes then in their own, and that sought the truth rather then their own praise. Again, they came or were thought to come to the work, not *exercendi causa*, (as one saith) but *exercitati*, that is, learned, not to learn: For the chief overseer and ἐργοδιώκτης under his Majestie, to whom not onely we, but also our whole Church was much bound, knew by his wisdome, which thing also Nazianzen taught so long a..o, that it is a preposterous order to teach first, and to learn after, yea that τὸ ἐν πυδὰ κεραμεῦσι μανθάνειν, to learn and practise together, is neither commendable for the workman, nor safe for the work. Therefore such were thought upon, as could say modestly with S. Hierome, Et Hebræum sermonem ex parte didicimus, & in Latino pene ab ipsis incunabulis, &c. detriti sumus; both we have learned the Hebrew tongue in part, and in the Latine we have been exercised almost from our very cradle. Saint Hierome maketh no mention of the Greek tongue, wherein yet he did excell; because he translated not the Old Testament out of the Greek, but out of the Hebrew. And in what sort did these assemble? In the trust of their own knowledge, or of their sharpnesse of wit, or deepnesse of judgement, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting, they prayed to the Lord the *Father of our Lord*, to the effect that S. Augustine did; O let thy

scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them. In this confidence, and with this devotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. These are the two golden pipes, or rather conduits, where through the olive-branches empty themselves into the gold Saint Augustine calleth them precedent, or original tongues; S. Hierome, fountains. The same S. Hierome affirmeth, and Gratian hath not spared to put it into his decree, that as the credit of the old books (he meaneth of the Old Testament) is to be tried by the Hebrew volumes; so of the New by the Greek tongue, he meaneth by the originall Greek. If truth be to be tried by these tongues, then whence should a translation be made, but out of them? These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting hast that the Segtuagint did, if that be true which is reported of them, that they finished it it in seventie two dayes; neither were we barred or hindred from going over it again, having once done it, like S. Hierome, if that be true which himself reporteth, that he could no sooner write any thing, but presently it was caught from him, and published, and he could not have leave to mend it; neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps, as it is written of Origen, that he was the first in a manner, that put his hand to write commentaries upon the Scriptures, and therefore no marvell, if he overshot himself many times. None of these things: the work hath not been hudled up in seventy two dayes, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventie two dayes, and more. Matters of such weight and consequence are to be speeded with maturity: for in a businesse of moment a man feareth not the blame of convenient slacknesse. Neither did we think much to consult the translatours or commentatours, Chaldee, Hebrew, Syrian, Greek, or Latine, no nor the Spanish, French, Italian, or Dutch, neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needfull, and fearing no reproch for slownesse, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that passe that you see.

Some peradventure would have no variety of senses to be set in the margine, lest the authority of the Scriptures for deciding of controversies by that shew of uncertainty, should somewhat be shaken. But we hold their judgement not to be so sound in this point. For though, whatsoever things are necessary, are manifest, as S. Chrysostome saith: and as S. Augustine, In those things that are plainly set down in the Scriptures, all such matters are found that concern faith, hope, and charity: Yet for all that it cannot be

dissembled, that partly to exercise and whet our wits, partly to wean the curious from lothing of them for their everywhere plainnesse, partly also to stirre up our devotion to crave the assistance of Gods Spirit by prayer; and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to seek in many things our selves, it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficultie and doubtfulnesse, not in doctrinall points that concern salvation (for in such it hath been vouched that the Scriptures are plain) but in matters of lesse moment, that fearfulnesse would better beseem us then confidence, and if we will resolve, to resolve upon modesty with S. Augustine, (though not in this same case altogether, yet upon the same ground) *Melius est dubitare de occultis, quam litigare de incertis:* (it is better to make doubt of those things which are secret, then to strive about those things that are uncertain. There be many words in the Scriptures which he never found there but once, (having neither brother nor neighbor, as the Hebrews speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c. concerning which the Hebrews themselves are so divided among themselves for judgement, that they may seem to have defined this or that, rather because they would say something, then because they were sure of that which they said, as S. Hierome somewhere saith of the Septuagint. Now in such a case, doth not a margine do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgement of the judicious) questionable, can be no lesse then presumption. Therefore as Saint Augustine saith, that variety of translations is profitable for the finding out of the sense of the Scriptures: so diversitie of signification and sense in the margine, where the text is not so clear, must needs do good, yea, is necessary as we are perswaded. We know that *Sixtus Quintus* expressly forbiddeth, that any variety of readings of their vulgar edition, should be put in the margine (which though it be not altogether the same thing to that we have in hand, yet it looketh that way) but we think he hath not all of his own side his favourers, for this conceit. They that are wise had rather have their judgements at libertie in differences of readings, then to be captivated to one, when it may be the other. If they were sure that their high priest had all laws shut up in his breast, as Paul the second bragged, and that he were as free from errour by speciall priviledge, as the Dictatours of Rome were made by law inviolable, it were another matter; then his word were an oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while, they finde that he *is subject to the* same affections and infirmities that others be; that *his body is subject* to wounds, and therefore so much as he proveth, *not as much as he* claimeth, they grant and embrace.

[TO BE CONTINUED.]

DOCTOR NOEL vs. CREEDS.

IT gives me pleasure to find that Dr. Noel has given as public and forcible a testimony against creeds, as he ever gave in their favor. He has laid his axe to the root of the tree, and asserted that the "*Head of the Church has long since put an end to the business of legislation for the Church*—But the following extract from a "circular" published in the Baptist Recorder, Decr. 13. 1828—fully asserts the Doctor's resentment against both creeds and creed makers.

"Now, be it known to all advocates of free or open communion, that we do most solemnly protest against all ecclesiastical attempts to prescribe terms of communion. The Head of the Church has vested no power in any community on earth, to make or modify laws or ordinances. To attempt it, is an impious invasion of his supreme royal prerogative. He has long since put an end to the business of legislation for the Church. In the sovereign exercise of his power, as King of kings, he has prescribed the terms and conditions on which his people shall have a place in his house and a seat at his table. It may be justly expected of his friends, that they will receive his code entire, with gratitude and submission; that they will not arraign his wisdom, wound his majesty and sully his glory, by ascribing imperfection to his plan. Before they approach the symbols of his broken body and shed blood, it becomes them to wear the simple attire of saints, not the gorgeous livery of *the beast*. If neither Moses nor the Elders of Israel could change a pin* of the Tabernacle, can those living under the new economy open up a new way to the Lord's table, and be guiltless? The Spirit of inspiration points with unerring hand to one way, leading through the sacramental grave of Jesus. If others venture to bridge his grave, in order to reach the eucharistic banquet, let them see to it. We would have you to keep the ordinances as they were *once delivered*, carefully observing the *order*, as well as the *manner*. To observe them in any other *order* or *manner*, impairs their sanctity and divests them of their sacred character."

DOCTOR NOEL FOR "THE ENTIRE CODE."

I am as much pleased to find the Doctor advocating "*the entire code*" or *ancient order of things*, as to see him so nobly and boldly opposed to *Creedism*. I do not know, indeed, how he understands *the entire code*. But he says that christians should *submit* with gratitude to be governed by the *entire code*—I wish some of the populars would shew us in what page, or chapter of the *entire code*, we shall find a law for *monthly or quarterly breaking of bread*, for *Saturday meetings for business*—for *one* bishop to *four* churches; for *text preaching*, &c. &c. &c. now in fashion among some Baptists of the *modern* OLD *stamp!!*

We would have you, says he, "keep the ordinances as they were *once delivered*, carefully observing the *order* as well as the *manner*."

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* *The pins of the old tabernacle were not made of hickory. But, really,* pins, pilasters, *and* skins *of some modern* tabernacles in good repute are *all of human contrivance. After what* model are the Baptist tabernacles *of the* modern old stamp *constructed?*—Ed.

This is all I contend for—Now, you bishops of the *modern* OLD *stamp*, tell us when was your order *once* delivered: and *where!*—? Your order of worship is to meet once a week, sing two or three hymns, hear one sermon on a text, such as some you will find in this number, and *hear* a prayer or two—In *warm* times you shake hands too, but in *cold* times you dispense with that also. Let us have the *entire code!*

THE following CONSTITUTION OF A CHURCH lately fell into my hands.——Can any one find fault with it?—Ed.

"The Church at——, believing that the Church of God in the gospel, in its covenant, constitution, denomination, doctrine, laws, ordinances, offices, duties, and privileges, is the only divinely established order of religious society that now exists in the world; and that all others in reference to it, which differ or are distinguished from it, in any of these particulars are schismatic, and forbidden; disowns any other church covenant than the new covenant in the blood of Christ, or any other constitution or actual state of the church as of divine appointment, than that which is built upon the foundation of the doctrine of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

She acknowledges no other bond of church union or principle of christian fellowship than faith in the Lord Jesus Christ, love, and obedience to him according to the Gospel, and love to his people.

She rejects all human inventions, and sectarian peculiarities, commandments of men in religion, and acknowledges no doctrine or ordinances but those that are revealed in the word of God and which are manifested in the words and sentences, facts, statements and connexions in which they are made known in the fixed style of the Holy Spirit, regarding the word of God revealed to the Apostles and Evangilists in the New Testament, as the proper expounder and interpreter of what is written of Jesus Christ by Moses and the Prophets, and in the Psalms, in the Old Testament.

She holds christian fellowship in breaking of bread with all the saints of God who have made a profession of faith in the Lord Jesus Christ and are orderly members of some church, and who hold fellowship with the Apostles and Evangelists in what they heard, saw, looked upon, and handled of the word of eternal life, and which they have declared and written 1 John i. 1. 4. and who consider themselves as directly under the authority of Jesus Christ as the one Lawgiver, and the author and finisher of their faith, and acknowledge the obligation and duty conscientiously to practise the ordinances and duties of the Gospel, as they are, or shall be, made known to them in the word of God: being confidently assured that schism is a sin, and that the Lord Jesus Christ has given no power or authority to any individual, or association of men, to compromise away, or to alter, or modify any truth in doctrine, ordinance, or duty, to promote fellowship or union; and that christian union, through the word of the Apostles, by faith in Jesus Christ and the government of the perfect law of liberty, is the only one practicable for the glory of God, the happiness of the saints, and the conversion of the world as is evinced in the intercessary *prayer of Jesus* Christ, John xvii. 20. 21.

This Church admits none to membership until after they have been immersed on a professon of their faith into the name of the Father, Son, and Holy Spirit.

A CATALOGUE OF QUERIES—ANSWERED.

AS Queries are getting much in fashion, I have resolved to enter them numerically for easy reference; and shall, whenever a Query is received that is worthy of solution, distinguish it no other way than by adding it to the catalogue:--

QUERY I.

What is it to be "*born again?*" John iii. 3.

Answer. The person who *first* used this figurative expression was the Saviour of the world. And he explained it in the same discourse, (John iii.) He represented it as being *born of water, and of Spirit.* Every one that is born of water and Spirit is born again. But if any one say, that being *born of water,* is a figure, we must say, that being *born of Spirit,* is also a figure. We shall, then, hear Paul, Peter, John, and James; and they are the only writers who use any words or phrases similar to these. Paul in his letter to Titus, (3d chap) says, "He hath saved us, not only by works, but *through the washing of regeneration,* and *renewing of the Holy Spirit.*" This is being born of water and Spirit. The washing, or bath of regeneration (or immersion) is contradistinguished from the *renewing* of the Holy Spirit. These are joined together, and let no man separate them. Peter says, "We are born again, or regenerated, not of corruptible, but of incorruptible seed, viz. through the word of the living God which remains for ever;" and this word, he adds, "is *the gospel.*" And John says, "He that believes that Jesus is the Messiah, is born of God." James, in speaking of *begetting,* says, "Of his own will he has impregnated us by the word of truth." This is the whole testimony upon this subject. I answer, then, every one who is immersed in the name of the Lord Jesus, and who is renewed in his heart by the Holy Spirit, is born again.

QUERY II.

How can we be assured that this work is accomplished in us?

Answer. Our immersion into the name of the Father, &c. is an act of which we are conscious at the time, and which we can remember; and our spirit is, when renewed by the Spirit of God, also conscious that we love the brethren and love God; and we are assured, as John teaches, that we have passed from death to life when we love the brethren.

QUERY III.

What foundation from scripture have we to believe that we may be assured of our salvation or that our sins are forgiven?

Answer. This is a question of great moment, and bears upon the preceding. I answer it thus:—

1. *No person can forgive sins but God.* 2. Nothing can assure us that our sins are forgiven but the *testimony* of God. Now unless we can have the *testimony of God* that our sins are forgiven, we can have no *assurance* that they are forgiven. 3. I assert that there

is but *one action* ordained or commanded in the New Testament, to which God has promised or testified that he will forgive our sins. This action is *christian immersion.* To him that *believes* and is *immersed,* God has testified or promised salvation, or the forgiveness of sins. He has promised pardon through immersion; and therefore he who believes and is immersed, has the testimony of God that his sins are forgiven. Paul was assured that his sins were forgiven when he came up out of the water—so were the three thousand on Pentecost—so was Philip—so were all who believed and were baptized in primitive times. Hence they rejoiced, were glad, and boasted in God. Hence says John, "I have written unto you, little children, because *your sins are forgiven you.*" This is the *testimony* of God. Hence said Paul, "forgive one another, as God, for Christ's sake, *has forgiven* you.

QUERY IV.

May we believe that a conviction of forgiveness of sins in this life, is often, or ever, an instantaneous operation of the spirit; so strong, and so clear, as not to be mistaken by the person so operated upon? Or is it more frequently a gradual work, by which the whole soul is drawn to God?

Answer. This question is in the language of scholastic theology. It is anticipated in the preceding question and answer; but we shall give it a distinct answer. Our convictions are very frequently the result of preconceived opinions. But our consciousness of forgiveness is not made to proceed from any inward impulses, voices, or operations, either instantaneous or gradual, but from a surer and more certain foundation—the *testimony of God* addressed to our ears. If operations, impulses, or feelings, were to be the basis of our conviction, it would be founding the most important of all knowledge upon the most uncertain of all foundations. "The heart of man is *deceitful above all things;*" and "*He that trusts in his own heart, is a fool.*" But in the gospel our knowledge of forgiveness is made to depend upon the immutable and tangible promise of God. For example, I believe the testimony concerning Jesus of Nazareth in the apostolic import of it I then feel myself commanded to be *immersed* for the forgiveness of my sins. I arise and obey. I then receive it, and am assured of it, because God cannot deceive. Thus I walk by *faith*—not by *feeling.* The belief of my forgiveness now rests upon the testimony of God; and my assurance of its truth and infallible certainty, produces in me the sense of forgiveness, peace, and joy in a holy spirit. Thus I have peace with God, which rules in my heart—constantly too, for he is faithful who has promised.

All the darkness, gloom, uncertainty, and conjecture, in the religious community upon this subject, are the genuine fruits of the popular teaching. And so long as the present theories and systems are in fashion, it will not, it cannot, be any better. But so soon as men are led to rely upon the testimony of God instead of their own conceits; so soon as they understand and believe the *ancient gospel,* they will begin to experience the joys and felici*ties which were* the portion of those taught by the apostles. It is *the ancient gospel* which will break down all the superstition,

schism, and sectarianism in this age. It is, as is daily proved to us, the most puissant weapon ever wielded; and, like a sharp two-edged sword, will cut to pieces all the sectarianism of christendom, and make infidelity stop its mouth and hang its head.

QUERY V.

Can we not be in a state of salvation without the conviction that our sins are forgiven?

Answer. "*The state of salvation*" is a curious phrase. "*The state of matrimony*" is equivalent to *the married state*. The state of salvation is equivalent to the saved state. Now, "can we not be in a state of matrimony without the conviction that we are married?" I say, No—unless we have very bad memories, and no conjugal affection.

Schoolmen have bewildered christendom with their reveries upon "a state of salvation," and "a *salvable* state." "Like priest, like people," is a general truth, with but few exceptions; and, therefore, under the present darkness, it is possible for persons to be believers in Jesus Christ, and yet doubtful whether their sins are forgiven. But this is not the only difficulty. There are many who *conceit* that their sins are forgiven, without any just foundation. They *reason* themselves into this opinion. "I feel so and thus; but all who feel thus and so, have their sins forgiven; therefore, I have forgiveness." In many instances the delusion is in opposite conclusions from the same premises. One fancies himself forgiven, and another doubts his forgiveness from the very same premises. But the ancient christians had not to gather the conviction of the pardon of their sins from *internal sensations or feelings;* but all their happy sensations arose from the conviction that they were forgiven. This was derived from the divine testimony, the only certain foundation on which any man can believe or know that his sins are forgiven.

QUERY VI.

Has true faith in Christ these two fruits inseparably attending it—dominion over sin, and constant peace from a sense of forgiveness?

Answer. As a sincere or unfeigned belief in Jesus Christ is *always* an *operative* principle, and impels to obedience, they who possess it are not under the dominion of sin, nor under a guilty conscience. Any belief that leaves its possessor under the guilt and dominion of sin, is a counterfeit—a dead faith, and worth nothing.

[The above six queries are from Essex, Virginia—and are signed "SHELEMIAH."]

QUERY VII.

Is it, or is it not, through faith in the blood of Jesus Christ, that we receive the remission of our sins in the act of immersion?

Answer. I had thought that in my Essays on Immersion this point was fully settled. Every single blessing, and all blessings collectively, appertaining to salvation, flow to us from the sacrifice of Jesus the Son of God. The value and efficacy of his sacrifice is *the very document* itself which constitutes the burthen of the *testimony*. Belief of this testimony is what impels us into th

water. Knowing that the efficacy of this blood is to be communicated to our consciences in the way which God has pleased to appoint, we "stagger not at the promise of God," but flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is as empty as a blasted nut. The shell is there, but the kernel is wanting. The simplicity of this gracious provision has staggered many. Can forgiveness, they say, be obtained so easily? Did they but reflect that the more easily and more sensibly it is obtained, the more agreeable it is to the nature of the divine favor, which *always makes the greatest blessings the most accessible.* Again, as to an equivalent on our part, either as to the procurement of the blessing or as to a return for it, it is all one what that should be. We have nothing, and could give nothing. Let the wisest man on earth presume to show any thought, word, or action, by which, through which, or on account of which, a person's sins are, or might be remitted, and I will undertake to show that there is more wisdom, *i. e.* fitness and propriety in making christian immersion that action, than any other. But this always connected with faith in the blood of Jesus Christ, which blood is the only *consideration* in the universe worthy of the bestowment of such blessings upon the children of men.

[This query came from Lexington, Ky.]

Of four questions from Mount Vernon, Ky. we select one, the others being already answered in the previous volumes of this work:—

QUERY VIII.

Is not baptism by sprinkling or pouring, a valid baptism, provided the candidate honestly believes either is the correct mode from having read the Testament?

Answer. Put the terms into English, and the question destroys itself. Is not immersion by sprinkling a real immersion!! Or put it into Greek, and it commits suicide. Is not *baptism* by *rantism* real *baptism?* And no *honesty* in *thinking*, will convert one action into another, or make one creature another. If I were honestly to think that the burning of a heretic was acceptable to God, my honesty in thought would not make the action acceptable.

Other Queries on hand will be disposed of in their turn.

EDITOR.

THE PATRIARCHAL AGE.—*No VII.*

AS we are left to inference to learn the institution of sacrifice; we are made debtors to the same source of information for all our knowledge of the origin of the priesthood of the patriarchal age. It appears that as God raised up, by a special call and designation, the ancient prophets: in a similar way he originated and appointed the first priest of a public character. Under the necessity of circumstances, *in the commencement* of the human family, *natural* brothers and sisters *entered into the* marriage relation. From a similar necessity, *each person who offered* up a sacrifice, officiated at the altar. But *in process of time* arrangements, called *laws*, were made for the better

accomplishment of all the high ends of society, both natural and religious. As the first intimation of sacrifice is made with a reference to the martyrdom of Abel, so the first intimation of a *public* priest, is made with a reference to Abraham's return from the slaughter of the kings. Then it was that Melchizedeck, king of Salem, and priest of the Most Hign God, carried out his bread and wine to the patriarch Abraham, blessed him, and received from him a tythe of the spoils of war. That this illustrious priest was *immediately called*, initiated, and ordained by God, is not only to be presumed from the circumstances of his appearance in the narrative of Moses, but it is to be learned from the comments of Paul in his letter to the Hebrews. There he assures us that Melchizedeck had neither predecessor, nor successor, in his office. He derived it not by a hereditary right from any ancestor; and his office was not, like that of Aaron, to be transmitted by descent to another. Hence it was of a dignity superior to that of Aaron, which was transferrable, and, excepting in the case of Aaron, was as hereditary as a family name. Melchizedeck was, therefore, invested with the office by a special call; and was publicly reconized by, not only his cotemporaries in general, but by the patriarch Abraham, as *the priest of the Most High God.*

The Greek of Paul in the Hebrews is rather paraphrased, than translated, by Thompson. But yet he gives the sense pretty well. He says, "Melchizedeck was, in the first place, by the interpretation of his name, *king of righteousness;* and, in the next place, he was actually *king of Salem;* that is, king of peace; of whose father and mother there is no mention, no account of descent, nor of the beginning of his days, nor the end of his life. But likened to the Son of God, he abides a priest continually." Paul's design, as the argument shews, was to exhibit the superiority in point of dignity, of the office of Melchizedeck to that of Aaron. Both priests, by a divine call and investiture, yet different in order or dignity. The glory of that of Melchizedeck was, that it was underived and incommunicable. Aaron's call and appointment, were equally divine, but his priesthood was to run through many persons, each of which was to derive it from, and to communicate it to, another like himself. Moreover, the office of Melchisedeck was more *public* than that of Aaron. One nation only claimed an interest in the office of Aaron. But the whole human race had an equal interest in that of Melchisedeck. The fact of the Patriarch Abraham receiving the benediction from Mechisedeck, and of Levi and Aaron himself paying tythes to Melchisedeck in the person of Abraham, exhibitted its superior excellency and glory. No period of time, no length of years, impaired the dignity or utility of the office of Melchisedeck. And the more illustrious fact that the glorious high priest of the christian profession was constituted according to the order of Melchisedeck, and not according to the order of Aaron, speaks still more distinctly of the superior eminence of the office of the king of Salem; who wears upon his head, not the *diadem* alone, but the *mitre* also. He wears the crown and stands before the altar.

That there was a law regulating the rights, honors, services, and immunities of Melchisedeck is also to be inferred, from the aphorism of Paul, who makes a change of the priesthood necessarily produ

tive of a change also of *the law*. "For," says he, "*the priesthood being changed, there is of necessity a change also in the law.*" This was true in the case of Melchisedeck and Aaron, or it was to no purpose to argue the necessity of it in the case of Aaron and Christ.

That priests were common in the patriarchal age, may be learned from the fact that all the nations of antiquity from the era of Melchisedeck, to that of Aaron, had priests. Joseph married the daughter of the priest of On. Moses married the daughter of the priest of Midian. The priests of Egypt were a numerous class in the days of the Pharaohs. There land was not purchased by Pharaoh, and they had a portion assigned them by the king. Young men were chosen in Israel to officiate as priests before the order of Levi was set apart. All of which facts go to show that priests were appointed in all the ancient nations before the Aaronic order was instituted. Indeed we find not only Abel, but Noah, Abraham, Abimelech, Laban, Isaac, and Jacob officiating at the altar, and performing the office of priests in the patriarchal age. So that all the nations must have derived this office and custom from those favored with divine communications. Notwithstanding that the patriarchs all officiated at the altar, yet in the call and investiture of Melchisedeck, there was a peculiarity which elevated him above all others in that age. He appears to have been as far elevated in dignity above all who officiated at the altar, above all the patriarchs who offered victims, as Aaron was above all the priests of the house of Levi.

But we are not to view the office of the priesthood of the patriarchal age as exclusively restricted to the duties of the altar. Intercession and benediction were essential parts of the services which they rendered their cotemporaries. Thus Abraham *intercedes* for Sodom with a familiarity and a perseverance which could not have arisen from any other reason or cause than a conciousness that in consequence of a divine appointment he had more power with God than ordinary men. For the same reason Melchisedeck presumed to bless Abraham; and as Paul argues, beyond all contradiction the inferior is blessed by the superior. For this reason also the other Patriarchs who were, like Isaac, the first born; or who, like Jacob, had bought the rights of primogeniture, acted as the priest of the family and blessed their offspring and households. It was the disparagement of this honour and privilege which made Esau appear so wicked in selling his birthright for a single mess of pottage.

A word or two more and we dismiss the priesthood of the patriarchal age. The origin of this divine institution is to be found in the fact that no sinful man can have access to God but through a MEDIATOR. This lesson was taught in every age of the world; and no religious institution, divinely established, has appeared, in which the office of a *Mediator* was not the most prominent part. We see the first religious actions performed on earth were at the altar. But there never would have been priest, victim, nor intercessor, had it been compatible for a friendly correspondence to have subsisted on any other terms between the HOLY ONE who inhabits eternity, and sinful mortals. No man ever could, ever did, or ever will, find access to God, and acceptance with him, but through a *Mediator*. No prayers, *no intercessions*, no religious services, can avail to any purpose,

unless this *necessity* be known and regarded. It was pure *bene volen* on the part of Heaven which first disclosed the secret, originated the practice, and through it communicated blessings to men. It was from the plainness of this necessity that all the worshippers of God, in the first age of the world, so universally and so readily embraced this gracious provision; and from the pious fathers of all the nations it became as universal as the whole human race. Hence amongst all people, however rude and barbarous, however civilized and polished, we find mediators, altars, and sacrifices. This universal usage, as ancient as the remotest annals of the world, presents to the philosophic mind a stupendous monument in favor of supernatural revelation; which, like a rock in the midst of the ocean, proves that there is a bottom to the mighty deep, and that so firm as not to be shaken by winds or waves, how turbulent and boisterous soever. How vain, then, the expectation of the Deist, who, while he admits the truth of one God, expects to come into his presence without the intervention of sacrifice, altar, or priest. But of this more fully hereafter, when we come in contact with the Sceptics.

EDITOR.

ALEXANDER THE COPPERSMITH.

A GOOD SPECIMEN OF THE

SPIRITUALIZERS, OR TEXT-PREACHERS.

DELIVERED UNTO US FROM THE MIAMI COUNTRY, OHIO.

"GOLD is the most precious metal, and consequently the best metaphor, to set forth the excellency of the doctrines of the gospel, especially eternal, and unconditional election. A goldsmith, therefore, must mean a gospel minister; and a copper-smith, a minister of unrighteousness." Now for the concordance.—"O the Bible is full on the point! My precious friends, this text includes the whole of the gospel; if I was to preach till the going down of the sun, I should hardly get into the merits of the subject. But, before I conclude, I must warn you to be aware of Alexander the copper-smith; for *he has greatly resisted our words*, making the Bible a mere history; why, what do you think, if he had heard brother A's great sermon about Abraham, sending his servant after a wife for Isaac? he would have laughed at it, for strange as it may seem to you, my friends, he would tell you, that that is no more than a history. Now you know that there is no part of revelation plainer than this, that Abrahan means the eternal God, Isaac, the Lord Jesus, Christ; the servant, a minister of the gospel, whom the Lord sends, a true goldsmith. Tell me, why the servant was not allowed to take a wife for Isaac, from among the daughters of the land; if it does not mean that Christ's Ministers have nothing to do with preaching the gospel to the unconverted. But Esau, that is, a false Christ, could be well suited with the daughters of the land, and of Egypt; which was, no doubt, intended by the spirit to inform us that the Arminian churches are composed of the uncircumcised and unclean. Again, A's servant was sent to the family of God. To be more plain, God's ministers are sent to preach the

he had immersed few or none of them, lest the report should get abroad that he had immersed them *into* his own name.

"But as this criticism is already too long, we shall only add that it would be quite anomalous to suppose that the command in the commission to make disciples, immersing them into the name of the Father, Son, and Holy Spirit, means by the authority of. There is not one solitary example of the sort in all the oracles. Nothing is commanded to be done by the authority of the Father, Son, and Holy Spirit. In the antecedent economy the supreme authority was in the name of the Father. In the present economy the supreme authority is in the name of the Lord Jesus. But in no economy (for it is contrary to the genius of every economy) *is the name of the Holy Spirit used as authoritative*. Nothing was ever commanded to be done in the name, or by the authority of the Holy Spirit. When we speak of authority here, it is not the authority of a teacher, but the authority of a governor or lawgiver—a king or ruler. There is one sort of authority of which the Holy Spirit is possessed; and that is, to take the things of Christ and reveal them to us. His authority as a teacher we cheerfully submit to, but we speak here of the gubernatorial authority, the authority which a governor possesses. Invested with this authority, the Lord Jesus, in conjunction with his Father, *sent* the Holy Spirit to advocate his cause. The Father never gave the power of judging to the Holy Spirit. This he has given into the hands of the Lord Jesus. The Lord Messiah shall judge the world, and therefore by his authority all things are to be done in his kingdom. When Peter ordered the Gentiles to be immersed, he did it by the authority of the Lord Jesus. He says, "In the name of the Lord immerse them." Here it is, *εν ονοματι*, and not *εις το ονομα*. And it is by the authority of the Lord Jesus, or in the name of the Lord, that persons are to be immersed into the name of the Father, Son, and Holy Spirit. The great importance of the matters involved in this criticism will be a sufficient apology for the length of it. Indeed I scarcely know any criticism upon a single syllable, of so much importance, in all the range of my conceptions, as this one."

PRESIDENT EDWARDS,

On Fulfilling Engagements and Paying Debts.

"THOU SHALT NOT STEAL."—Decalogue.

——"THEY violate this command, in withholding what belongs to their neighbor, when they are not faithful in any business which they have undertaken to do for their neighbor. If their neighbor has hired them to labor for him for a certain time, and they be not careful well to husband the time; if they be hired to day's labor, and be not careful to improve the day, as they have reason to think he who hired them justly expected of them; or if they be hired to accomplish such a piece of work, and be not careful to do it well, but do it slightly, do it not as if it were for themselves, or as they *would have others* do for them, when they in like manner intrust *them with any* business of theirs; or if they be intrusted with any *particular affair*, which they undertake, but use not that care, contrivance, and diligence, to manage it so as will be to the advantage

of him who intrusts them, and as they would manage it, or would insist that it should be managed, if the affair were their own; in all these cases they unjustly withhold what belongs to their neighbor.

"Another way in which men unjustly withhold what is their neighbor's, is in neglecting to pay their debts. Sometimes this happens because they run so far into debt that they cannot reasonably hope to be able to pay their debts; and this they do, either through pride and affectation of living above their circumstances; or through a grasping, covetous disposition, or some other corrupt principle. Sometimes they neglect to pay their debts from carelessness of spirit about it, little concerning themselves whether they are paid or not, taking no care to go to their creditors, or to send to him; and if they see him from time to time, they say nothing about their debts. Sometimes they neglect to pay their debts because it would put them to some inconvenience. The reason why they do it not, is not because they cannot do it, but because they cannot do it so conveniently as they desire; and so they rather choose to put their creditor to inconvenience by being without what properly belongs to him, than to put themselves to inconvenience by being without what doth not belong to them, and what they have no right to detain. In any of these cases, they unjustly usurp the property of their neighbor.

"Sometimes persons have that by them with which they could pay their debts if they would; but they want to lay out their money for something else, to buy gay clothing for their children, or to advance their estates, or for some such end. They have other designs in hand, which must fail if they pay their debts. When men thus withhold what is due, they unjustly usurp what is not their own. Sometimes they neglect to pay their debts, and their excuse for it is, that their creditor doth not need it; that he hath a plentiful estate, and can well bear to lie out of his money. But if the creditor be ever so rich, that gives no right to the debtor to withhold from him that which belongs to him. If it be due, it ought to be paid; for that is the very notion of its being due. It is no more lawful to withhold from a man what is his due, without his consent, because he is rich and able to do without it, than it is lawful to steal from a man because he is rich and able to bear the loss." [Wholesome doctrine.]

Extract of a letter from an aged and intelligent Bishop in the region of Sackett's Harbor, New York.

"I KNOW not, perhaps, for certain, "what manner of spirit I am of," while inclined to inform you that last evening I lectured my dear class of youths on the whole book of *Acts of Apostles:* and to the end that they might improve from the subject, I thus observed—"Now let any man of common sense and mental ability, who is well acquainted with the book of *Acts* of Apostles, go tomorrow to a religious meeting of the Baptists, and on the next day *to a religious meeting* of the *Universalians*; on the third day let *him attend with the Presbyterians*, on the fourth with the Method

ists; on the fifth let him assemble with the *Episcopalians*, on the sixth with the *Swedenborgians;* on the seventh day let him meet with the *Quakers*, and on the eighth with the *Roman Catholics;* and let him see, and hear, and become well acquainted with all their *jarring* and *discordant forms* of worship; of *administering* what they call *ordinances* or *sacraments*, and *disciplining* of their members; and then let him tell me (if he can with a *good conscience*) that the religion of Jesus Christ is not at *this day* in an awful and lamentable state of degeneracy!"

TRANSYLVANIA UNIVERSITY.

THIS University, under the presidency of *Alva Woods*, D. D. bids fair to rise to its former elevated standing amongst the seminaries of the West. We have been lately favored with the inaugural address of Mr. Woods, and a statement of the course of studies and system of government to be pursued in this institution. The former, compared with similar addresses, is quite respectable; and, indeed, it may deservedly be placed in the front rank as respects sentiment, style, and method: the latter is one of the best digests of a systematic course which we have seen issue from any seminary in this country. The English department, so generally neglected in classical and scientific schools, appears to have arrested, as it deserves, the attention of the new Principal, and a course of instruction is projected which might with propriety be styled an English classical and scientific education, occupying the energies of the student for three years. This, we doubt not, will be much more advantageous to the state than the usual old-fashioned classical course pursued with so much obstinacy in this country; as if the naturalizing of dead languages, and the expatriation of our vernacular t ngue, were objects of paramount importance. Had the baseless system of moral philosophy been as completely exiled from our public schools, as a good English education has generally been, we would have had fewer Deists, and more rational, intelligent, and useful citizens. But there wants another Bacon or a Locke to purge our seminaries from the effects of the barbarous ages, the Aristotelian logic, and the Platonic metaphysics. We are much gratified with the *reform* begun by President Woods; and the rapid resuscitation of this institution shows that his merits are likely to be appreciated by an intelligent and discerning community. EDITOR.

NEW AGENTS.

Thomas M. Ellis, Macon, Georgia.
John R. M Call, Athens, Kentucky.
George King, Muskingum county, Ohio; Bishop *George Owen*, Xenia, do.
G. B. Craft, Merrittstown, Pennsylvania.
A. A. Sower, Staunton, Virginia.

☞ *Complete sets of this work, from the beginning, can yet be furnished.*

CHRISTIAN BAPTIST.

No. 8. BETHANY, BROOKE CO. VA. *MONDAY*, MARCH 2, 1829. Vol. VI

"*Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for ye have only one teacher. Neither assume the title of Leader; for "ye have only one leader*—the MESSIAH."

Matt. xxiii. 8—10.

"*Prove all things: hold fast that which is good.*"

Paul the Apostle.

ELECTION.

OUR readers will recollect that in some of the previous volumes of this work we promised them a disquisition upon *Election*. Other matters pressing upon us we have delayed till now, and should probably have delayed still longer, had not a brother, much esteemed both on account of his clear and comprehensive views of the whole Institution of Heaven, and for his zeal and labors in the ancient gospel—made us a visit, and volunteered an essay or two on this subject Our agreement in sentiment and views of the christian religion being so exact in all matters hitherto discussed, I fear not to answer for him on this subject. If any ambiguity should, in the apprehension of our numerous readers, still rest upon the subject, I promise to elucidate this topic at full length. In the mean time I give place to him, as other matters now engross my attention. EDITOR.

"MIGRATI COLONI."

WHEN the Apostles preached the Gospel they gave commandment to the *discipled* to retain it as it had been delivered to them, anathematizing man and angel who should dare to disorder, alter, or corrupt it. The whole New Testament was written either to establish or defend it, or to detach it from the corruptions of Jews and Gentiles, to whom it was either a stumbling block or an institution of manifest foolishness.

The Epistle to the Galatians is directed against the corruptions of the former, who, under the mask of an affected zeal for the *law* of Moses, eagerly desired, like some modern zealots, to superadd it as "*a rule of life.*" But "if I or an angel," says the Apostle, "preach any thing else to you for gospel, let him be accursed," and he repeats the anathema. The four Evangelists, the great bulwarks of christianity, are for the purpose of supporting its reality on the principle of the conformity of its author's birth, life, offices, death, resurrection, and glorification to the predictions of the ancient oracles and the great power of God. The Acts are a history of its publication; and as there were no wanting among the Greeks those who sufficiently abhorred the resurrection, the reader will find this part of the gospel abundantly

fended and illustrated in the 15th chapter of 1st Corinthians. Besides perverting and maiming the glad tidings, some would have circumscribed its entire influence to the Jewish nation, and "forbid it to be preached to the Gentiles."

The gospel proposes three things as the substance of the glad tidings to mankind—the remission of sins, the Holy Spirit, and eternal life; and the Apostles every where, in conformity with their mission, plead for reformation towards God and faith in our Lord Jesus Christ, as the state of mind adapted to the reception of these inestimable blessings. In the proclamation of the gospel, therefore, these high matters were ordered thus—faith, reformation, baptism for the remission of sins, the Holy Spirit, and eternal life; but how this order has been deranged, some things added, some subtracted, and others changed, must be manifest to all who know, and, alas! who does not know this, that even now whole bodies of worshippers deny the resurrection of the body; some would, to this day, superadd the *law* as "a rule of life;" others deny the gift of a Holy Spirit; the Socinians totally object to the sacrifice; and almost all who do embrace it reject nevertheless the remission of sins in baptism, which the sacrifice has so greatly secured to all who believe and reform.

Some have substituted sprinkling, some the mourning bench for the baptism of remission; and even those who most of all affect to be orthodox, publicly preach in direct contradiction to God's most universal commandment, that a man can neither believe nor repent; they publish that faith cometh by the Spirit and not by the word, "thus making the word of God of non-effect," and contradicting the Apostles, who every where speak of the Spirit as a "Spirit of promise" to those who should receive the gospel.—Others will immerse, but not for the remission of sins; and others preach the gospel maimed, disordered, changed, and corrupted, in connexion with a *scholastic election*, which not only retards the progress of the glad tidings, but opposes itself to *christian election* —to *political election*—to all rational ideas of election, and causes the entire gospel to stink in the estimation of all unprejudiced men.

The Apostles never preached election to unconverted people as the Calvinists do; and the disciples themselves were never spoken to on this matter as persons who had believed, because they were elect, but rather as those who were elected because they had believed—"formerly ye were not a people, but now ye are the people of God;" "ye are an elect race;" "make your calling and election sure." After preaching the ancient gospel for a long time, I am finally convinced nothing, not even the grossest immorality, is so much opposed to its progress, as the scholastic election, which, indeed, is just the old fatalism of the Greeks and Romans.

Every election necessarily suggests to us six things—the elector or electors—the person or persons elected—the principle on *which the election* proceeds—the ends to be accomplished by it—*when the election* commenced, and when it shall cease. Let us *peep at the scripture* election, then, in this order; and, first, in *regard to the elector*. No one, I presume, will dispute that God

is *He*. 2d. As for the person or persons elected, I would just observe, in accordance with the ancient oracles, that, although there were in the world previous to the days of Abraham, and even during the life of that patriarch, many who feared God and wrought righteousness; yet till then none but he ever worshipped the true God in the character of an *elect* person. *Elect* and *election* are words which do not occur in scripture with a reference to any who lived before Abraham; previously there were no elect head, no elect body, no elect principles, no ends to be accomplished by an elect institution; and therefore the scriptures speak of none of his contemporaries as they speak of Abraham: "Thou art the God who didst choose (*i. e.* elect) Abraham." This patriarch, therefore, is positively and scripturally the first elect person mentioned in the divine oracles; consequently the history of the doctrine of election commences with the fact of God's having chosen, for general and magnanimous purposes, this ancient worthy; But the choice of Abraham was accompanied with the following promise, which at once reflected the highest praise on God and honor on the patriarch: "In thee and in thy seed shall all the nations of the earth be blessed." Now the Apostle, in Galatians iii. says, "The seed is *Christ*." Substituting, therefore, the definition for the term itself, then the promise would read, "In thee and in Jesus Christ, or the Messiah, shall all the families of the earth be blessed." God here, then, has set forth two persons in which a man may certainly be blessed; for let it be attentively noticed that it is *in* Abraham and Christ not *out* of them, that the blessing is to be obtained. *Christ* and *Abraham* only are here represented as being strictly and primarily elect persons; for it is said of Christ, "Behold mine elect." All other persons must be found in them before they are elect; and as a person can be related to Abraham and Christ only in one of two ways, *i. e.* by flesh or faith, it follows that if any one, from the patriarch's time to the present, would enjoy the blessing of an elect person or worshipper of the true God, he must be a child of Abraham. By one or both of these principles he must be a Jew or a Christian. PHILIP.

AN APPEAL TO THE DOVER ASSOCIATION.

THE following letter speaks volumes on the spirit of sectarianism, and of the influence of a servile regard to the traditions of the Elders. Ah! how long will the word of the living God have to go out of doors to make way for the vain and foolish traditions of men!! Tell it not in Gath that a *Baptist Bishop* proscribed the reading of the Oracle of Heaven in a meeting of the *saints*! Publish it not in the land of missionaries that *at home* the conduct of *christians* is often at such variance with the Oracle that they cannot endure to hear it!— You sons of the bond-woman! you children of tradition! you lovers of the commandments of men! know that the God of Heaven will grind your idols to powder; and that it is a hard and self-torturing expedient to kick against the sharp-pointed goads. You will fall—for your doom is written: and all the conventions, and allied powers of colleges and Doctors

Divinity, cannot make Dagon stand upon his stumps before the Covenant of the Lord of hosts. EDITOR.

LOUISA, Va October, 1828.

To the Messengers and Brethren of the Dover Association.

DEAR BRETHREN—I HAVE had the happiness to subscribe every letter from the church at Hopeful, Hanover county, to you, for the last 15 or 20 years. But a division has unhappily taken place amongst us, and I am in the minority. The cause of the division I will now lay before you as briefly and impartially as I can.

On the second Saturday in August, 1827, Elder Timothy T. Swift, Pastor of the Fork Church, Louisa co. who had been preaching for us monthly for some time, delivered a discourse from these words: "Now if any man have not the Spirit of Christ, he is none of his." He remarked in the commencement, that he had thought for several years the operations of the Spirit had been too much neglected in preaching, and that he intended to express his sentiments more fully upon this subject than he had ever done. He told the people they were at liberty to examine what he said, and judge for themselves, which I thought very well of; and so I put myself in the attitude of an examiner. I recollected the Apostle Paul commanded Timothy to *preach the word*. But our preacher forgot the admonition of the Apostle, and *preached the Spirit*. On the operations of the Spirit he went so far as to represent the word of God, or the preaching of the word *without the Spirit*, as having no more effect upon the sinner's heart than philosophy would have upon a man dead in the grave. On this subject he dwelt at considerable length. "Suppose," said he, "a philosopher were to go and philosophize over a man dead in his grave, could he restore him to life? As well." said he, "may we preach to men dead in trespasses and sins, *without the operations of the Spirit accompanying the word*." I remembered the Lord Jesus told his disciples the words which he spoke to them were "spirit and life;" and the Apostle Peter said "the *word* by which we are born again liveth and abideth forever." Now, thought I, how can that be dead at any time which liveth and abideth forever? But Elder Swift has frequently been heard to call the word of God a sealed book and a dead letter to the unregenerate. And, indeed, he declared not long ago, at an evening meeting, in speaking from these words, "The secret of the Lord is with them that fear him," &c. that "until this secret was revealed to the sinner, he might as well read Voltaire or Tom Paine in order to conversion, as to read the Scriptures." But to return to the subject before us.

On the second Sunday in August, 1827, I took the liberty to remonstrate against such preaching as I heard the day before, as tending to make the word of God of non-effect. My remonstrance was not very kindly received. But as some explanation was offered by Elder Swift, we were reconciled. A report was, however, presently circulated that Elder Swift had been cited before the *church for preaching* false doctrine. This he did not relish so *well; and he resolved*, if possible, to have it cleared up. Accordingly, at the next monthly meeting he took me out; and after telling me what he had heard, he insisted that I should go before

the church in order to clear him To this I objected at first, but afterwards agreed to go. And it was satisfactorily shewn that I had not cited him before the church, but that I had taken him out with a few of the brethren who had heard him the day before, to remonstrate against such preaching At a monthly meeting following I read the proceedings of the August and September meetings. Elder Swift was present, and took umbrage at the record which I had made, and did not attend meeting the next day (Sunday,) though the supper was to be received. The Deacons, however, officiated, assisted by brother Bagby, and we had a very pleasant and profitable meeting. It was stated as an apology for Elder Swift's not attending, that he was taken sick and went home. But the truth was, he was mortified at something I had recorded; for it was said he never would preach at Hopeful again, so long as that record remained on the book

This resolution on the part of Elder Swift had a powerful effect upon some of his friends. They went again and again to see him —became more and more enflamed against me because I was opposed to his having the care of the church—and at length they resolved upon the following expedient to get him back again. They drew up a petition which was privately circulated among his friends and afterwards it was publicly presented to me. I subscribed it forthwith, without even reading it, supposing it to be a simple request for him to come back and preach at Hopeful. But when I understood it was a petition for him to come back and take the care of the church, I objected to it, and wrote him a letter informing him that I was willing for him to come back and preach Jesus, but not to take the charge of the church. I reminded him that he had the care of one church, and I thought that was enough, as I could not see any where in the New Testament any overseer had care of two churches; that the Apostles had the care of all the churches. The petition, however, had the desired effect.

He came back on the second Saturday in February, took me out privately, and requested me not to oppose him as there was a large majority in his favor. I told him I was bound to oppose his having the care of the church, believing it to be contrary to the word of God for one man to have the care of two churches.

The next day, after preaching, he thanked his friends for their kind invitation to him to take care of the church; but told them he could not accept of it, seeing there were some of the brethren opposed to him. He then hastily left the pulpit, advising his friends as he went out to call in some of their aged brethren as counsel. This advice was readily received, and brethren Heter and Ball were chosen by his friends, and brother Higgason and brother Fife by mine. Thus we had a prospect of a full and open discussion of our differences. But alas! we were soon disappointed. His party having the majority on their side, preferred a more summary way of settling the controversy. Accordingly they met on the second Saturday in April, and did, in the most unchristian-like-manner, and without any charge whatever, attempt to exclude *myself* and three others from the church, though we were all absent and knew nothing of their design. The sentence of

exclusion was, however, opposed by brother Peter Wade, who remonstrated against their proceedings. It was therefore agreed that we should be notified to attend the next day at 10 o'clock, and if we did not come into measures we should be turned out! I was sick and could not attend, but I sent on a remonstrance, admonishing them to act as in the presence of God, and not to gratify their own passions; that I was conscious of no fault, and had no concessions to make. The other three members, J M. Baoby, N H. Turner, and Wm. T. Mallory attended, it being monthly meeting, and J. M. Bagby preached to a large congregation who had assembled; and after preaching, he called upon his accusers, and said. "If he had done any thing worthy of death he refused not to die. But if he were innocent of things whereof he might be accused, no man might condemn him."

Deacon Jones then accused him of preaching in the meeting-house contrary to orders—of publicly opposing Elder Swift's having the care of the church—and lastly, with refusing to sign a petition for Elder Swift to come back and take the care of the church. These were all the charges exhibited against J. M. Bagby; and these charges were all *repelled* and found to be *false*. Being thus baffled in all their efforts against J. Bagby, and not being able to find an accusation against myself and the others, brother Bagby then triumphantly addressed his accusers thus:—"What ought the minority now to do with the majority?" To this question they made no reply.

Deacon Jones then asked the minority whether they were willing to be governed by the rules and regulations of the church. To this one of them replied, "So far as they agree with the word of God." Thus they were defeated again; and Deacon Jones and his brother Michael Jones, two of the leaders of the majority, were not a little chagrined because of their defeat, and because they had prematurely reported that we were turned out.

The remonstrance which I had sent on was then read, and the meeting broke up, leaving an impression upon the minds of the intelligent and disinterested spectators every way honorable to the minority, but not so honorable to their accusers, the leaders of the majority.

On the fourth Sunday in May, at an early hour, the majority met and appointed Elder Swift Pastor of the church, without either the approbation or knowledge of the minority. Was this orderly? We, however, preferring peace above all things, made no complaint about the partial inauguration. We met with them as usual. But some of the majority, as if conscious of their error, and fearing lest they might be detected and exposed, resolved to make a violent effort at expulsion while they had it in their power; for they were apprehensive and alarmed at the increase of the minority; for some who had lifted up their hands against us at a former meeting, through ignorance, had seen and confessed their error, *and become our warmest friends*. Accordingly they fixed upon *the second Saturday* in July as the day of battle and of death. And *Deacon Jones*, who had acted the most conspicuous part in the

drama, having rallied his forces a few days before, had them all upon the ground in due time. So much depended upon this conflict, that some were drawn out who were hardly ever seen at *Sunday* meeting, much less at a *Saturday* meeting. All they had to do was to lift up the hand when the signal was given. As to ourselves, we did not know that hostilities were declared until a few days before the time of meeting, and this was by mere chance. They intended to do every thing by surprize, as they had attempted, and almost succeeded, at a former meeting, (in April.) They dreaded much our superior skill in the evangelical implements. All their dependence was upon their numbers. So sensible were they of this, that they violated one of their rules for the sake of two votes. The rule says, "Every free male member shall have an equal right in the government of the church" Now you know boys under age are not free; yet such were allowed to vote contrary to the rule. For this reason: There were two brothers in the majority each of whom had a son under age.

Before the battle commenced I proposed to read a portion of the word of God in order to prepare the minds for the important work before us. But this was opposed by Elder Swift, the Moderator who gravely said, "*We can all read the word of God at home!*" (Is such a man fit to be the Moderator of a christian church?) The Clerk was then ordered to read the constitution and rules of decorum. I waited with impatience for him to be done, and feeling indignant at the insult offered to the word of God, I read the portion which I had selected; and after making some admonitory remarks I preferred the admonition of the Apostle to the Thessalonians, "to withdraw from every brother that walks disorderly." I withdrew from the majority at Hopeful, but not from the Baptists in general. Brother Bagby also withdrew after admonishing his opponents at some length for disorderly conduct, and so did brother Mallory and his wife. Sundry others have withdrawn since. Brother Bagby is a regularly ordained preacher, according to Baptist order, and throughout the whole conflict his opposers were not able to produce any thing against him, save that he had immersed some conscientious believers *into* the name of the Father, Son, and Holy Spirit. As to myself and the others, there never has been any thing in the shape of an accusation exhibited against us; and yet, strange to tell, they have reported us *excommunicated!* And for what?—Because we have conscientiously withdrawn from them, and prefer to be governed by the New Testament exclusively of all other rules.

And now, brethren, I hold myself responsible for what I have written, and my character as a man and as a christian is known to some of you. I have borne the burden and heat of the day, (being in my 67th year,) and I am now ready to be gathered with the fathers to take possession of the crown of life, which the Lord, the righteous Judge, has laid up for all them that love his appearing. May the Lord bless you and prosper you in all your exertions for *the good of Zion.* Farewel.

LEWIS TURNER

THE PAIDO-BAPTIST.

THE following prospectus breathes the spirit of one who is said to have *come down* from heaven in a *great fury*, because *his time was short*. I am sorry to see that some of my brethren of the human family will even pass through the school of *experience* without learning any thing. Dont you see, or have you not yet learned, that your *little idol* is sure to get its nose broken, or its eyes put out, on every rencounter with the giant *Truth*. Dont expose this little bantling again to the fury of the storm. Put it in the cradle, wrap it up in flannel; sing it a lullaby; give it some cordial, or it will die. It will die of the cholic, gentlemen, by your own cruelties. You see it is in need of a wet nurse, and of much medicine, since its last imprudent exposure.

Allegory apart, gentlemen. You will lose myriads more in this warfare. The mother country, in her war against her colonies, was not more *imprudent* than you. And be assured if you will not keep the infant in the cradle, you will mourn for it. This I say that you may go on—that you may perish, and prepare fresh laurels for the brow of Truth. *Ed. C. B.*

"PROPOSALS for publishing in Lexington, Ky. a monthly religious paper, to be called *The Pedobaptist;* conducted by Thomas Clelland, Nathan H Hall, James K. Burch, Eli Smith, Robert Stuart, and Samuel Steele.

"PROSPECTUS.

"The primary design of this publication shall be to discuss *temperately*, but *faithfully*, the subject of Baptism:—

"1st. Inquiring who are to be baptized according to the oracles of the living God—and

"2d. How is baptism to be performed?

"The Socinian, Arian, and Unitarian infidelity, shall receive attention. Church government, missionary intelligence, and whatever may tend to promote the interest and prosperity of Messiah's kingdom, shall be noticed at the discretion of the editors.

"*Presbyterians of the West,*

"We address you. The hour has arrived when silence would be criminal. For the last thirty years you have heard your ministers denominated avaricious hirelings; and you have borne it.

"When with trembling joy and tears of holy delight, you have borne your offspring in your arms to receive the seal of God's gracious covenant, and to claim the ever-dear privileges of the seed of Abraham, sneers and scorn have pursued your steps; ridicule and sarcasm have met your return, and you have held your peace. Sabbath after Sabbath, and year after year, you have heard your belief reproached and your practice denounced as the offspring of pride and wickedness; and you have only sighed that you could not act according to your understanding of the Sacred Book, without molestation.

"*Long and patiently* have you stood, and heard yourselves and *families declared* to be "unbaptized;" followed by a sharp insinuation, *and often broad* assertion, that all such must be in the high *road to ruin;* and this, too, you have been willing to sustain.

"After mourning over the desolations of Zion; after asking Israel's God to visit Jerusalem; you have in many instances been rejoiced to see the labors of a faithful Pastor greatly blessed, and souls begin to feel concern about the great salvation. But you have seen declaimers arise there from various quarters; leaving the broad sections of the land where Egyptian night was resting, where total indifference was reigning, pressing on to the village or congregation where a few christians were praying and weeping, with their children and their friends. You have seen them aiming (and sometimes but too successfully) to turn the attention of the inquirer from the scene of Gethsemane; from the great pacification of Calvary, to questions of sectarian import. You have too often seen curiosity excited, improper feelings elicited, and awful declension follow. All this you have mourned over, wept over, and besought the Lord to revive his work anew.

"But, christian brethren, your silence avails you not; the evil is not thus averted; your forbearance is called conscious weakness; and proselytism with the hardihood of open avowal, enters your houses, your church-yards and your pews. The minds of the uninformed are bewildered. The morbid fears of the weak and sensitive are stung to agony by threats of eternal death. You have no security that you will be allowed to sympathize, to weep, and pray with the concerned youth of your congregations, unmolested. The sanctuary of your places of worship does not protect you from the long continued onset.

"We have said that silence would be unfaithfulness. Shall the present generation never hear but one side of the controversy?

"Tell an ingenious tale of falsehood to your son every day for a year without contradiction, and his credence will be secured.

"If it were a matter of indifference whether our children are taught to rest their hopes of salvation on a crucified Redeemer, embraced through faith, or to place an undue reliance on the efficacy of a stream, or the penance of a painful ceremony, we might hold our peace. If it were a matter of indifference whether error shall be believed by the rising generation, we might remain inactive, and patiently hear from a thousand pulpits our views misstated, the sacred text perverted, the scriptural administration of God's holy ordinance traduced; and, to close the whole, an unblushing derogation from the character of our glorious Redeemer.

"But we believe it is time the awful voice of truth was heard through the land. We believe the "venerable Presbyterian Church" has been the bulwark of truth since the days of the Reformation; that she is built on the foundation of the holy Prophets and Apostles, Jesus Christ being the chief corner stone, and that her doctrines (taken from the Bible alone) will stand the test of the millenial light. We believe that after having withstood so long the rage of kings, the stake, the red hot chain, the cunning of Satan, the darts of slander, and the long lived hatred of infidelity, the gates of hell are not to prevail. But she is still a "sect *every where* spoken against," and her helmet is not to be laid *aside until* she marches from this wilderness (where she has sought *repose*) "terrible as an army with banners,"

PREFACE TO THE KING'S TRANSLATION.

[CONCLUDED.]

——"ANOTHER thing we think good to admonish thee of (gentle reader) that we have not tied our selves to an uniformity of phrasing, or to an identitie of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for, there be some words that be not of the same sense every where) we were especially carefull, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by *purpose*, never to call it *intent;* if one where *journeying*, never *travelling;* if one where *think*, never *suppose;* if one where *pain*, never *ache;* if one where *joy*, never *gladnesse*. &c. Thus to mince the matter, we thought to savour more of curiosity then of wisdome, and that rather it would breed scorn in the Atheist, then bring profit to the godly reader. For is the kingdom of God become words or syllables? why should we be in bondage to them if we may be free? use one precisely, when we may use another no lesse fit, as commodiously? A godly Father in the primitive time shewed himself greatly moved, that one of newfangledness called πρυββελον, σκιμπους, though the difference be little or none; and another reporteth that he was much abused for turning *cucubita* (so which reading the people had been used) into *hedera*. Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verball and unnecessary changings. We might also be charged (by scoffers) with some unequall dealing towards a great number of good English words. For as it is written of a certain great philosopher, that he should say, that the Gods were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behinde the fire; so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible alwayes; and to others of like quality, Get ye hence, be banished for ever; we might be taxed peradventure with S. James his words, namely, *To be partiall our selves, and judges of evil thoughts*. Add hereunto, that nicenesse in words was alwayes counted the next step to trifling, and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore he using divers words, in his holy writ, and indifferently for one thing in nature: we, if we will not be superstitious, may use the same liberty in our English versions out of Hebrew and Greek, for that copie or store that he hath given us. Lastly, we have on the one side avoided the scrupulositie of the Puritanes, who leave the old ecclesiasticall words, *and betake* them to other, as when they put *washing* for *baptisme*, *and congregation* instead of *church:* as also on the other side, we have shunned the obscurity of the Papists, in their azumes tunike, *rationall, holocausts, prepuse*, pasche, and a number of such like,

whereof their late translation is full, and that of purpose to darken the sense; that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.

Many other things we might give thee warning of (gentle reader) if we had not exceeded the measure of a preface already. It remaineth that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not cast earth into them with the Philistines, neither preferre broken pits before them with the wicked Jews. Others have laboured, and you may enter into their labours. O receive not so great things in vain: O despise not so great salvation. Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Saviour with the Gergesites, Depart out of our coasts; neither yet with Esau, sell your birthright for a messe of pottage. If light be come into the world, love not darknes more then light: if food, if clothing be offered, go not naked, starve not yourselves. Remember the advice of Nazianzen, *It is a grievous thing* (or dangerous) *to neglect a great fair, and to seek to make markets afterwards:* also the encouragement of S. Chrysostome, *It is altogether impossible, that he that is sober (and watchfull) should at any time be neglected:* lastly, the admonition and menacing of S. Augustine, *They that despise Gods will inviting them, shall feel Gods will taking vengeance of them.* It is a fearfull thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessednesse in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to reade it; when he stretcheth out his hand and calleth, to answer, Here am I, here are we to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the Holy Ghost, be all praise and thanksgiving. Amen.

DIALOGUE

Between the Editor of the Christian Baptist and Adelphos.

Adel.—AND so, Mr. Editor, like the rest of your brethren, you report the *revivals*, but say nothing of the *declensions:* you tell of the *conversions*, but are mute concerning the *apostacies!* Is this fair play with the public?

Ed.—Have there been any remarkable apostacies? I have not seen nor heard it announced, and why should I be culpable in *omitting to report* that which has not been reported to me? Or do *you expect that* I must, like many others in the absence of news *manufacture a supply for the Athenian taste of the times?*

Adel.—Apostacies! Yes! Your correspondents are certainly remiss or unfaithful if they do not inform you of them. I have heard of many in my late tour through Ohio and Kentucky. In one single day *nine* of the new converts in Cincinnati were thrown over the fence; and I cant enumerate how many twos, and threes, and fives, and sevens, I have met with in my travels, in the train of these great excitements. As Morgan says in his "Illustrations of Masonry"—(I mean Morgan *the martyr*)—"many of the initiated never revisit the Lodge:" so many of these converts mix immediately with the world, and indeed before they were well separated from it.

Ed.—This I am sorry to hear, for the sake of the apostates and for the sake of those who are spectators *standing all the day idle.* But still I hope these are but as a few grains of chaff in many bushels of wheat.

Adel.—Would to Heaven that were all! But I rather fear the *real* converts are like a few grains of wheat in many bushels of chaff! Indeed how can it be otherwise? What converted them? It was, I fear, neither the word nor Spirit of God. As for the word of God, they heard little or nothing of it: and if the popular doctrine be true, that the *Spirit accompanies the word,* I am sure the Spirit could not convert them: for there was *no word preached for it to accompany.* And unless the Spirit accompanies the Bible and makes it operate like a charm in the sacred desk or by the fireside, unread or unheard, it was impossible for it to have any thing to do in most of these conversions. But there are other spirits besides the *Spirit of God,* which convert men, if I may believe either the Bible or the Christian Baptist.

Ed.—You are certainly mistaken or misinformed about this matter. For I know many of the actors in these great excitements: and I know that they are men mighty and eloquent in the scriptures, and that they would not give a bean for any conversion not proceeding from the knowledge and belief of the gospel. I think some enemy has prejudiced your mind against this work and these workmen, and has exaggerated the apostacies. I was so doubtful of these conversions, than when I visited the Mahoning Association last August, I was asking every person who could inform me both of the means employed in the great conversions in that quarter, and also of the behavior of the converts. I was also particular in inquiring about the apostacies, and found that they were free from these exceptions, and that in about 1000 conversions in one year, in that district of country, not more than six or seven individuals had turned away from the holy commandment. But, indeed, the gospel was clearly and fully proclaimed with its evidences, its glorious and awful sanctions; and the disciples were as remarkable for their knowledge as for their zeal. Farther than this I cannot say from observation, for I have been pretty much confined at home during the past year.

Adel.—*Of* your Western Reserve preachers and people I know *nothing.* I *heard,* indeed, that their procedure was unlike any *other that had ever* happened in that country. But I must claim *the right of* affirming what I do know, and of declaring what I

have seen. And I am assured that it was neither the *word* nor *Spirit* of God that converted many of those reported cases in the vicinities through which I have passed. Nay, did you not see it announced in the *Baptist Recorder*, that "very little teaching or preaching from the word was engaged in, in the great revivals about Georgetown and Frankfort, Ky." This is a speaking fact; and I am pretty well acquainted with the *managements* there. *Singing, shaking of hands*, and now and then an *inflammatory exhortation* taking hold of the *animal* frame, more than the intellectual man, done more than all that Paul, Apollos, or Cephas said, to bring them in scores into the water. Yes, I have known an *Indian* carried by a brother preacher from the *Great Crossings* to Frankfort, to be the proximate cause of many conversions.

Ed.—Stop, friend Adelphos. Have they got *Indians* yet in Kentucky? Tell me how can this be—An *Indian*, the means of converting the citizens of Frankfort! You certainly proceed too fast. Like Nicodemus I must exclaim, *How can this be!*

Adel.—Indeed you are considered. Mr. Editor, very much like Nicodemus, by the regenerated. You are said to be as ignorant of the *new birth* as was the great Rabbi Nicodemus. I will explain this Indian affair, and by this means you may be instructed more perfectly in the new birth. There are a few domesticated Indians in the neighborhood of Georgetown, Ky. who are a training there for God and their countrymen. Some of these have been converted in the late *revival;* and our brother of Oakley, who has been the hero of two or three great revivals, in order to produce a good effect in Frankfort, had one of these Indians and a few of the finest and loudest singers of the new converts at the Great Crossings, conveyed to the seat of government. A *big* meeting was appointed. A brother J. A. Butler made a sermon. The Doctor *gave out a hymn.* A verse or two was sung. In this opportune moment, by preconcert or otherwise, the Indian arose— stretched out, *like Ethiopia*, his red hands to the good citizens of Frankfort. This set them all on fire. The flame was not extinguished from Friday evening till Monday morning. It was a glorious season! Singing, shaking of hands, and praying, with some appeals to the passions, were the order of the day, and of the *night* too, until the animal passions began to lag. Now, Mr. Editor, was this the ancient order of converting men to God? Or is this the way the kingdom of Jesus is to be built up in the world? If so, why not pursue this same course? Why are not our meeting-houses built with "*anxious seats*" in them, and "*big meetings*" kept up, and all this *shaking of hands, shouting*, and *singing*, in continual operation? Or are there times for converting folks, and a time for not converting them? For my part I am conscious it is all a work of human contrivance and management from first to last. And I can tell a story about the commencement of it that must convince all. It was brother *Nathan Hall*, of Lexington, a good Presbyterian, that began the whole affair, as I will tell you.

Ed.—Stop, my friend for a few minutes, and tell me if you *judge that all* excitements and revivals are similar to that which *you have* been describing. For my part I must tell you that

do not think so. The magicians I know could work miracles in the eyes of the Egyptians as well as Moses. But still I contend that Moses wrought miracles by the finger of God.

Adel.—As you interrupted me, I need scarcely beg pardon for interrupting you. "The magicians could work miracles," you say. Well, that is just to my point. And so can our christian magicians work miracles too, and I have seen many of them.

Ed.—I will not dispute this point with you, for I must always yield to evidence. But remember Moses wrought miracles by the finger of God.

Adel.—Yes, but this is hardly to the point; and as you are a scripturean, you know that there were many magicians and one Moses. Jannes and Jambres, and many others of less fame, beguiled the Egyptians, and discredited the mission of Moses; and these revival-making spirits were determined to discredit your pretensions to a Restorer. But I can make this matter plain if you will let me tell my story out about how this machine was put in motion. I was telling you that brother Hall of Lexington, and brother M'Farland of Paris,———

Ed.—Well, well, I can never infer a *general* principle or conclusion from a *particular;* for if I have not forgot all my logic, *particulars are contained in generals, and can be inferred from them; but generals are not contained in particulars, and cannot be inferred from them.* But without going into the detail, I must admit that your first position is a pretty plausible one—that many of those who fall away are neither converted by the word or Spirit of God.

Adel.—If you will not hear my recital now, will you hear a sermon which I heard preached for a specimen?

Ed.—If it bears upon the subject; for I wish to keep to one point at a time.

Adel.—It will bear upon the subject so far as to show what sort of a *word* it is which the Spirit must accompany, if it accompanies all, or most of our called and missioned Divines. My friend, the preacher, is very zealous; and you might as well persuade some folks that Paul was not commissioned from Heaven, as that he is not. His text was, "*Paul's Shipwreck.*" His method was to show—

1. That the ship was the gospel, and exhibited its essential doctrines.

2. The escape of the mariners and prisoners, denoted the salvation of the elect.

In the illustration of the first head he demonstrated the following particulars:—

1. The three masts denoted the three persons in one Divinity, because the three masts made but one ship.

2. The prow denoted the divinity of the Saviour, and the stern his humanity—their union, the union of the two natures.

3. The two seas meeting upon the ship, denoted the wrath of God and the malice of the Devil, concentrating upon the Saviour *in his last scene.*

4. *The hinder* part of the ship breaking, represented the weakness and death of the humanity of the Saviour.

5. Their throwing overboard the tackling of the ship, denoted saints renouncing all their own works.

In the demonstration of the second head, he showed—

1st. That the saints by taking hold of Christ, as the sailors and prisoners took hold of the plank and broken pieces of the ship, kept themselves from sinking under trials.

2d. Their swimming safe to land, denoted the sure and certain perseverance of all the saints.

3d. Their all getting safe to shore, proves the ultimate salvation of all the elect. And,

4th. Paul's behavior during the scene of the shipwreck, denoted the use of gospel preachers in aiding, directing, and encouraging the elect in the way of salvation.

Ed.—Is this fiction or reality?

Adel.—It is as true as preaching, and truer that the half of that.

Ed.—Have you neither added nor diminished?

Adel.—I have *diminished;* for he spiritualized many other occurrences which I cannot now recal.

Ed.—And how was it received by the hearers?

Adel.—It was well received; and the preacher praised, both for his profound knowledge of the spiritual sense of scripture, and extolled for his genuine orthodoxy.

Ed.—Well, I am sure none could be converted by such preaching.

Adel.—One would think so; but if you had heard them sigh and scream when he told of the lashings of the storm upon the dear Saviour, and of the breaking up of the stern, you would have thought they were well nigh converted.

Ed.—From such converts, and such conversions, may the good Lord deliver the church!

Adel.—From this prayer I cannot withhold my *Amen.* I have something more to add, but must defer it for the present.

CATALOGUE OF QUERIES—ANSWERED.

"OPEN COMMUNION."

Query 9.—HAVE you any objection to the Constitution of a Church, published in your last number?

Answer.—I have. I object to both *matter* and *form.* This Constitution or Covenant, besides other minor matters, is objectionable because it admits an *unimmersed* person to all the ordinances of the christian community or congregation, as an *occasional* member; and yet refuses to receive such as regular and constant members. I know of no scriptural authority for such a discrimination. It is arbitrary and unreasonable. If I can admit an unimmersed person once a-month for a year to all social ordinances, I can for life or good behavior. When I say, *I can do so,* I mean that all precepts, precedents, and scriptural reasons, authorize such a course.

But I object to making it a rule, *in any case,* to receive unimmersed persons to church ordinances:—

1st. *Because* it is no where commanded.

2d. *Because* it is no where precedented in the New Testament.

3d. Because it necessarily corrupts the simplicity and uniformity of the whole genius of the New Institution.

4th. Because it not only deranges the order of the kingdom, but makes *void* one of the most important institutions ever given to man. It necessarily makes *immersion* of non effect. For, with what consistency or propriety can a congregation hold up to the world either the *authority* or *utility* of an institution which they are in the habit of making as little of, as any human opinion?

5th. Because, in making a canon to dispense with a divine institution of momentous import, they who do so assume the very same *dispensing power* which issued in that tremendous apostacy which we and all christians are praying and laboring to destroy. If a christian community puts into its magna charta, covenant, or constitution, an assumption to dispense with an institution of the Great King who can tell where this power of granting license to itself may terminate? For these five reasons I must object to the aforesaid Constitution, however much I respect the benevolence and intelligence of those who framed it.

Query 10.—But will you not be considered *uncharitable* in so deciding?

Answer.—Yes. In the current use of the term I must be so considered. But if we are to be governed by the censures of our worse informed brethren, where is our courage? And besides, we will still be considered *uncharitable* by some, if we do not go the whole way with them in their superstitious or enthusiastic notions and practices. Go with the Presbyterian until he calls you charitable, and then the Methodist will exclaim against you; or go with the Methodist until he calls you charitable, and then the Presbyterian will exclaim, How *uncharitable!*

Query 11.—But do you not expect to sit down in heaven with all the christians of all sects, and why not sit down at the same table with them on earth?

Answer.—It is time enough to behave as they do in heaven when we meet there. I expect to meet with those whom we call Patriarchs, Jews and Pagans, in heaven. But this is no reason why I should offer sacrifice like Abel or Abimelech; circumcise my children, like Reuben or Gad; or pray to the Great Spirit, as an Indian; because some of all these sort of people may be fellow-citizens in heaven Perhaps I am *too charitable now* for some. Be this as it may, I do expect to meet with some of "all nations, tribes, and tongues," in the heavenly country. But while on earth I must live and behave according to the order of things under which I am placed. If we are *now* to be governed by the manners and customs in heaven, why was any other than the heavenly order of society instituted on earth? There will be neither bread, wine, nor water in heaven. Why, then, use them on earth? But if those who propose this query would reflect that all the parts of the *christian institution* are necessary to this present state, and only *preparatory to the* heavenly, by giving us a taste for the purity *and joys of that* state, they could not propose such a question.

Query 12.—What, then, will we do with all our Paidobaptist fellow-disciples?

Answer.—Teach them the way of the Lord more perfectly; and tell them if they greatly desire our society, it can be had just on being born of water and Spirit, as the Lord told Nicodemus. Our society cannot be worth much, if it is not worth *one* immersion.

Query 13.—But do you not make schisms by so doing?

Answer.—No. He makes no schism who does no more than the Lord commands, and all know that christian immersion is a divine institution. It is he who makes a *new institution*, such as the sprinkling of an infant, and contends for it, that makes the schism. It was not he that obeyed the first commandment, but he that made the golden calf, who made confusion in Israel.

[These Queries, in substance or form, came per last mails from Kentucky and Indiana. If this matter is not plain enough, we have more ink and paper.]

Query 14.—Do you really believe that if a man can say simply that he believes in the truth of the scriptures, and that they are the word of God—that the salvation of that man is secured to him;—or, in other words, that a mere belief of that kind will entitle him to the approbation of "well done?" &c.

Answer.—To this query in the fair import of the terms, I answer positively: NO. It is only they "who keep his commandments, who shall have a right to enter into the heavenly city." Those whom the Judge of All will address with "*well done*," are hos who have *done well*. No man either at death, or in the final judgment, will be justified by believing the whol , or any part of scripture; *believing it any way, historically*, or in the popular style. Men are justified *here* by faith, and *there* by works: or in other words by faith, they are introduced into a state of favor, so that their prayers may be heard, and their works accepted—But the justification here is of pure favor: it is God's own philanthropy which grants them acceptance through faith in his testimony.

No man, as the infidels object, will be condemned on the day of judgment for not believing—and no man will be justified for believing—It is here men are condemned for unbelief, and justified through belief—"I w s hungry and you fed me." &c.—is the reason a good for the justification of the righteous—"I was hungry and y u did not feed me." &c. is the reason assigned for the condemnation of the wicked—We can reconcile Paul, and James, without a play on words, or without the labor of Luther Few understand this matter scripturally. Calvinists have struck on Scylla—and Arminians have dashed on Charybdis At leas: they have come well nigh breaking their prows—But nothing is more simple, nor more straight forward, than the ancient gospel—By a proclamation of mercy, all are brought into favor who receive the testimony of Jesus. The testimony believed assures them of forgiveness and acceptance through submission to Jesus—And being reconciled through faith, to the divine character and government, they having been made accepted in the beloved—go to work, to fight, to run, *to strive, to labor*, for the crown—Paul did so: and he was not cast away—he did not make shipwreck of faith—he laid hold on the

crown—and the Saviour has promised it to none but to him that conquers—This is the fact. And they are all dreamers and loungers who expect to receive *the crown* by believing any thing—We are able through the knowledge and favor of Jesus Christ our Lord to wind up and settle this long controvesy, if men will hear and be content with what the oracles of God and right reason say—But if they will have mysteries, and dreams, and notions for it, they may dream on till the Judge calls them to judgment.

Arise you sleepers: awake, stand up you loungers: embrace the proclamation of mercy, and the gift of eternal life through Jesus, and go to work and labor, as Jesus told you, for the food which endures to eternal life—Be immersed for the remission of your past sins—get washed, you filthy and polluted transgressors, and get under the reign of favor that your persons and your works may be accepted, and that the Lord may without equivocation or deceit say to you *well done*. Be assured he will not flatter you with "well done," unless you have *done well*.

Do you believe that Jesus is the Messiah, that he died for our sins, that he was buried, that he rose again, that he ascended up on high, that he has commanded reformation and forgiveness of sins, to be proclaimed *in his name* among all nations—I say do you believe these sacred *hisoric facts*. If you do believe them, or are assured of their truth, you have historic faith, you have the faith which Paul and the Apostles had, and proclaimed—Paul was no more than assured these facts were true; and if you are assured they are true, you have the same faith—Arise and be immersed like Paul, and withhold not obedience; and your historic faith and obedience will stand the test of Heaven. You will receive the Holy Spirit too, for it is *promised* by him that cannot lie, *through this faith*—Schoolmen may ridicule your faith: but there is no other. I call upon them, one and all, to show or prove any other. They cannot—I admit, many have a *dead* faith; they believe these facts, and do not obey the proclamation, and James told them 1800 years ago, that this faith cannot save them—It is like a breathless or spiritless corpse—All the sons of men cannot show that there is any other faith, than the belief of facts, either written in the form of history, or orally delivered. Angels, men, or demons, cannot define any thing under the term faith, but the belief of facts, or of history; except they change it into *confidence*; while men are talking, and dreaming, and quarelling about a metaphysical *whim*, wrought in the heart, do you arise and obey the Captain of Salvation. And my word—nay, the word of all the Apostles for it, and of the Lord himself, you will find peace, and joy, and eternal salvation, springing from the obedience of faith.

[From Pittburgh]

Query 15.—What is the state and condition of unconverted men, in other words, of all mankind, by nature?

Answer—All mankind are not in the same *state* by nature—some are born in Pagan lands, and some are born in christain families—It is true they are all born naked, ignorant, helpless, and possessed of *five senses*, as well as of great *mental* and *moral* capacities. Some *may become giants* in intellect and crime, and others but *pigmies in both*. But I presume the querist meant something

like what the Westminster metaphysicians meant, when making questions on the anvil of John System. If so, I answer they are not all born in one and the same state: for some are born to be saved, and some to be damned!!—Some are born holy and some unholy! But what do I say? I cannot keep this pen of mine from snorting at such curious hobgoblins. All persons are born children of wrath!—nay indeed, else they can never BECOME vessels of wrath. All the Gentiles, Paul says, were in fact children of wrath, as in fact or nature, all the Jews were children of Abraham. Some of these children were seventy years old; mind this as you proceed. But scripture and experience both teach that all who live in christendom, and who are unbelievers or disobedient are condemned. Not because they are the children of Adam and Eve, but because they have not believed the testimony of God—and consequently, continue disobedient to the word of God. Farther than this deponant saith not.

Query 16.—Is a sinner to be considered as possessed of that moral or spiritual power, by which he may by his own nature turn himself to God, repent, and savingly believe by virtue of the truth presented to him.

Answer.—My soul travails, for the travailing mind which conceived such a question. It is awfully jumbled by system—*No sinner can turn himself to God by nature.* But let me put the question as I know the spirit of the Querist would have it. Can men just as they are found, when they hear the gospel, believe. I answer boldly yes—just as easily as I can believe the well attested facts concerning the person and the achievements of Gen. George Washington. I must hear the facts clearly stated and well authenticated, before I am able to believe them—The man who can believe one fact well attested, can believe any other fact equally well attested. A man who can carry 50lbs. in England, can carry 50lbs. in France. A man who can believe at all, can believe any thing well documented. The Savior or his Apostles never told any man they needed new powers to believe what he said. Indeed if any person told me that I could not believe him, although I could believe others, I would at once suspect him to be intending to deceive me; for if I could not believe him, it must be because I prove him to be a *liar*. To suppose that men cannot believe the testimony concerning Jesus, is to suppose either that it is not plainly delivered, sufficiently proven, or in fact true. I know, indeed, that if the Holy Spirit had not helped us to the truth, or had not vouchsafed the proof, we could not have believed such lofty pretensions. But as the case is, he who does not believe is a wicked sinner; for he has all the power of believing bestowed upon him in the accumulation of evidence afforded. Millions have been tantalized by a *mock gospel*, which places them as the fable placed Tantalus, standing in a stream, parched with thirst, and the water running to his chin, and so circumstanced that he could not taste it. There is a sleight of hand or a religious legerdemain in getting round this matter. To call any thing grace, or favor, or gospel, not adapted to man *as it finds him*, is the climax of misnomers. To bring the cup of *bliss or of salvation* to the lips of a dying sinner, and then tell him

to their genius. Romanists must have a pope in one man; the good old Episcopalians must have a king, and archbishops, and all the army of subalterns; the Presbyterians must have synods and a general assembly; and the good old English Baptists must have associations. Without these the *denominations* would be broken down, and might, perhaps, become christians of the old stamp. But each of these denominations require all the sectarian machinery to keep them in a thriving sectarian spirit. The Baptist system, we have always said and seen, is the most impotent of any of them. They have, *in theory*, sawed the horns off the Beast, and the Association is a hornless stag, with the same ferocious spirit which he had when the horns were on his head. If he is offended he makes a tremendous push with his brains, and *bruises* to death the obnoxious carcase which he would have *gored* clear through at a single push, if he had his horns. *Herodion* feels the want of horns, and would have the creature furnished with at least one artificial one, which he might occasionally use. My brother of the *Herald* would wish to feed the stag well, but would still be sawing off the horns: perhaps I may wrong him in so saying, for indeed he is very modest about it. But, for my part, I do not love even an *image* of the Beast. I have no objection to congregations meeting in hundreds, at stated times, *to sing God's praise*, and to unite their prayers and exhortations for the social good. But whenever they form a quorum, and call for the business of the churches, they are a popish calf, or *muley*, or a hornless stag, or something akin to the old grand Beast with seven heads and *ten* horns.

I cannot give my voice in favor of *appeals* to any tribunal, but to the congregation of which the offended is a member; neither to a council of churches specially called, nor to an association. The old book, written by the Apostles, has compelled me to hold this dogma fast. And I can, I know, show that it is superior to every other course. I will grant, however, that this plan will not suit a *denomination* or a *sect*; but it will suit the kingdom over which *Immanuel* reigns. And neither *Herodion*, nor any other brother of more or less experience, can support his scheme from the statute book of the Great King. But if he should think so, let him try, and I will try to make my assertion good. But I do pity such good old men. They have borne the burthen and heat of the day in maintaining a denominational scheme, and to suspect now that they have not fought in the ranks of the good old martyrs, is a terrible thought to an honest and Lord-loving and fearing spirit. My hopes are in the young men who are now entering the field. And I know some hundred of them just now who are likely to die good soldiers of Jesus Christ. The friends of the ancient order would be too elated, perhaps, and its opposers would be too disconsolate, if they knew the forces now commencing and commenced their operations. I do not care for offending a *coward*. He will only fight when there is no danger. And a time-serving spirit I would rather see on the opposite side: for he will fight most stoutly *for them who* pay him best. We want men in the spirit and *power of Elijah*, who would tell a king Herod to his face that he *was a transgressor*. It cost the first Baptist his head, to be sure;

But what of that? He will not want a head in the resurrection! O! for some *Baptists* of the good old stamp! Not the Kentucky *old stamp* of the Oakley school. But whither have I been driven? To the point: Every christian community must settle its own troubles. No appeal from one congregation to another. There is no need of it; for no intelligent christian congregation will ever cast out a person who could be an honor to any community. This much at present on this topic; but more hereafter.

Here a friend tells me I have mistaken the question; for Paul taught the Corinthians to appeal to a sister church. "See," says he, "1 Cor. ch. vii. where Paul says, "Brethren, ye greatly err: when any one troubleth you, and when disputations arise among you, call for helps from the churches of Macedonia: let the disputers be brought face to face; and when the pleaders on each side have impleaded each other, then do ye call for the votes of the brotherhood. If there is only one of a majority, cast him out; for as Moses saith in the Law, "The majority is always right." But if any thinketh that he is not fairly cast out, or that there is not a real majority against him, let him appeal to the whole Macedonian association, and let them judge the case. If the majority of the Macedonian association cast him or them out, then let them be stigmatized by all the associations in Greece. For I would have you, brethren, to mark out the heretics and the disturbers of the brethren, and therefore publish them in your Minutes, that all the churches on earth may be apprized of the ungodly. ED.

THE Rev. G. T. CHAPMAN, D. D. of Lexington, Ky. has lately published a volume of "Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church, and other subjects" subservient thereunto. I have only glanced as yet over the face of this work. The Protestant Episcopal Church, to our no little surprize, is *proved* to be the *Holy Apostolic Church*, gradually consummating herself through a long chain of Popes, perfecting herself in her match with King Harry and Miss Ann Bolen—*unchangeable* in her doctrines and *infallible* in her "three orders of ministers." Our encomiast of *the Church* has, as *he* says, shown that the holy rite of confirmation, and the use of precomposed prayers, is just according to the patterns of things in the heavens. In lieu of the High Priest, the Priests, and Levites, she has Bishops, Priests, and Deacons. And we are told one of the Doctor's Deacons lately said, on perusing this work, "Ministers may say what they please, but I'll *be damn'd* if Chapman 'aint wide enough awake for any of them!" This may be true of the Deacon and the Doctor, but we want to peruse the book a little more before we grant the holy rite of confirmation to the Doctor's book.———*Ed.*

SOME articles have been thronged out of this number. We intended to republish in this number the excellent REPORT of the Honorable *R. M. Johnson* of Kentucky, the chairman of the committee to which was referred the petitions concerning the transportation of the mail on the *first* day of the week, but have to postpone it till our next.

DEBATE ON THE EVIDENCES OF REVEALED RELIGION.

IT is expected, from all the information we have received, that *Robert Owen*, Esq. will be at Cincinnati against the day appointed for our discussion, viz. *the 13th day of April next* We shall endeavor to be forthcoming. It is expected, from recent arrangements, that *Marcus T. C. Gould*, of the city of Philadelphia, with an assistant, will take down in short hand and publish said Debate.

UNDER the head of a '*Good Omen*," in the December number, the name of brother Uriah Higgason appeared in connexion with brethren Rice, Fife, and Billingsly, in the Goshen Association. He has written to me on the subject of his opposition to those brethren on a question before the Association, stating that he did not consider the decision of that question as any triumph over the brethren opposing: for the most cordial good feelings existed between them. Neither did they enter with much zeal into the discussion; but that the good sense of the brethren concurred in the resolution that was adopted without the necessity of much debate.

NOTICE TO SUBSCRIBERS AND AGENTS.

HENCEFORTH we shall publish, once a month, a monthly *List of the Receipts* for this work; stating the person from whom, and the volumes for which, payment is received. This becomes necessary on sundry accounts. It will save us and our readers some time, which is here a very valuable article; it will save the trouble of filing receipts, and, in case of the failure of the mails, will afford an opportunity to detect frauds with more expedition: two or three of which have been lately committed on us, in some post-offices Eastward.

☞NEW TESTAMENTS are forwarded and on the way to my Agents in *New York, Philadelphia, Baltimore, Richmond, Savannah, Fredericksburg, Va. Pittsburg, Maysville, Cincinnati, Louisville, Nashville, May's Lick, Lexington, Richmond, Ky Versailles, Paris, Winchester, Ky. Lancaster, Frankfort, Mount Sterling, North Middletown, Bloomington, Ind and other places too tedious to mention.*

In the course of about 4 weeks our subscription will be filled. The small agencies can be supplied from the larger ones; and it is hoped as many as can conveniently send for their complement to those principal agencies, will do it. It is expected that all who avail themselves of the allowances made in our "conditions," will remember that those allowances were stipulated for prompt payment.

AN almost endless variety of topics are sent us for discussion, and many communications of various sorts are weekly received; which are, some for the want of general interest, others from prolixity, and others because of our narrow limits, proscribed or deferred.

NEW AGENTS—E Smith, Danville, Ky. J. Moore, Rockcastle co. Ky. Joshua Nichols, Rabbyville, Ten. B. Sims, Cockooville, Va. O. C. Anderson, Warren, Va. D. Blosus. Shenandoah, Va. R. N. Diggs, Columbia Georgia; H. Robinson, Rutherford co. Ten. A. Harpending, Millvi Harrison Gray, Madison, Ind.

CHRISTIAN BAPTIST.

No. 9. BETHANY, BROOKE CO. VA. *MONDAY*, April 6, 1829. *Vol.* VI

"Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for ye have only one teacher. Neither assume the title of Leader; for "ye have only one leader—the MESSIAH."

Matt. xxiii. 8—10.

"Prove all things: hold fast that which is good."

Paul the Apostle.

IMMERSION AND *NOT SPRINKLING, another Presbyterian Doctor testifies.*

WE feel peculiarly happy in laying before our readers the following critical disquisition from the pen of one of our most learned Presbyterian Doctors. *Dr. Straith,* of Virginia, from whose pen we have published in the November and December numbers of this volume, those excellent "*Remarks upon the Bible,*" has, after a candid, impartial, and laborious investigation of the Greek and Hebrew scriptures, decided, in a very summary and forcible way, the Baptist controversy; and has unequivocally shown that *immersion* is the only *baptism* known, or enjoined in Holy Writ as a christian institution. Some other of our Presbyterian correspondents are fast advancing to the same issue. A testimony and criticism from a witness so learned and so honest as that of this venerable Scotsman is worth a volume of arguments from ordinary critics, and mere copyists. He has gone to the very fountain head of all correct information upon this subject, and the method on which the investigation has been conducted is the most natural, rational, and decisive that can be imagined. We would invite Doctor Wilson, of the "Pandect," and some of his kindred spirits, about to commence the "*Paidobaptist,*" in Kentucky, to give Dr. Straith's disquisition a patient, and, if *they could,* an *impartial* examination. We should not have many such *profane* scoffs as Dr. Wilson's "*much water scheme,*" if such men as he had either the talents or the honesty requisite to such an investigation as the following.

While we give all due respect to the talents and candor of Dr. Straith, and without doubt they are worthy of our unfeigned esteem, and while we must declare that he has, in our judgment, most triumphantly proved *immersion* to be the only baptism, our readers will see in the close of his remarks some difference in sentiment between him and myself on the import and *design* of the institution. As I was long of the same views with him on this subject, I can very cheerfully make all allowance for the diversity of sentiment which at present exists between him and me on this point. Indeed I know many brethren of the first talents and acquisitions, who do not agree with the views offered in the last volume.

of this work on this topic. I hear patiently all their strong reasons and proofs. As I claim forbearance, I can cheerfully exercise it with those differing on this subject. Although I feel no doubt of being able most irrefragably to establish the views already offered, this affords no reason why I should not hear and exhibit, as opportunity serves, the arguments of those differing from me.

The *novelty* of the views, as some of my brethren term it; or, as I, the *antiquity* of the views offered on this subject, being so far from the beaten track, have made some well-meaning persons afraid of the consequences likely to ensue from the adoption of them. And what calls forth the *odium theologium* of such men as the editor of "*The Pandect,*" is, that it cuts him off, and all other disobedient folks, from the hope of forgiveness. There are many who wish to have a system of religion which would promise them forgiveness without reformation. But there is a way of getting round all difficulties in argument by a new art first invented in Philadelphia—I think by somebody of *Star-light* erudition. It is by printing, or writing, or reporting any obnoxious sentiment with a note of admiration after it, and not a word of argument. Mr. Wilson has improved upon this a little; for he adds the words, "*Look at this absurdity!!!*" Pope Leo, or Cardinal Cajetan could have, by one such line, and three notes of admiration, answered all the writings of Luther, Calvin, Beza, and all the old Reformers. But let us hear *Dr. Straith:*—

—

Dear Sir,

WHEN I come to reflect on the simplicity and fewness of the means, which God employs in the performance of all his own works, and on the simplicity and fewness of the means which he has rendered necessary for his creatures to use in the performance of theirs, I feel a moral certainty that the course pursued and the means employed by the learned world to ascertain the *action*, the *subjects*, and the *uses* of baptism, was not the course prescribed, nor the means appointed by God for the accomplishment of that object. So entirely devoid of analogy, so strikingly dissimilar are the means employed by men on this inquiry, and the means employed by God in all his operations, that I felt assured, even before I had discovered it, that a method of deciding these interesting questions, incomparably more simple, short, plain, and certain, must exist. And to this conclusion the strongest confirmation was added, when I reflected on the ineffable care and concern of the Lord Jesus Christ, whose institution baptism is, for the tranquility, harmony, and happiness of his friends on earth, and on his perfect ability to relieve them from all the excessive labor, contention, and uncertainty, to which they have most unnecessarily and most perniciously exposed themselves for many ages. It is impossible to believe that the boundlessly kind and infinitely wise Redeemer would require, peremptorily require, his friends, learned and unlearned, without exception, to submit to, or rather perform an action, the ascertainment of which required such enormous labor, and such vast quantities of precious time, as have

been expended most unprofitably and needlessly on this contested subject.

It was the impulse of this irresistible conviction that brought me to adopt the course which I have pursued; namely, 1st. To endeavor to gain a precise and distinct conception of the object in search of which I was about to set out; and secondly, to extricate that object from the immense mass of irrelative rubbish in which it has hitherto been involved. Scarcely had I formed this determination before I perceived that the object of my pursuit was nothing else than the action denoted by the words βαπτω and βαπτιζω, in the Greek language, at the time when the New Testament was written. For to me it appeared absolutely certain, that whatever was the action denoted by these words in the Greek tongue at that time, was the action which they were employed to denote in the New Testament; and, of course, the action in which baptism consists. And to this conclusion I was naturally led when I recollected, first, that the Greek language was the medium which the writers of the New Testament preferred and employed for the conveyance of their inspired message to mankind: secondly, that if they expected or wished to be understood by those who read their writings, it was absolutely necessary that they should use the words of the language in which they wrote in their usual acceptation, or declare their departure from it as soon as it occurred: for without one or other of these precautions, misunderstood they must inevitably have been: thirdly, that during a period of at least three hundred years before the New Testament was written a dialect of the Greek tongue had been springing up, which employed many of its words in senses in which they never occur in classical or native Greek, and that this dialect was principally in use among the Jews, and particularly in their religious writings and services: and lastly, that from the current use of Greek words in one or other of these dialects, which, for distinction's sake, may be called the Hellenistic or synagogal and classical dialects, the writers of the New Testament must have necessarily learned their use of all the Greek words which they employed, and of course, the meaning of βαπτιζα, *(baptiso.)*

The road was now plain, the course short, the object of pursuit full in view, and the certainty of seizing it unquestionable. Animated by this hope, I took up the Septuagin, (Holmesius and Boss's edition, Glasgow, 1822.) the great fountain of synagogal and New Testament idiom or use of words, and read every word of it, carefully noting every passage in which βαπτω, βαπτιζω, or any of their derivatives occurs; and at the same time noting with equal care the Hebrew terms which these words are employed to translate: and I now proceed to place the passages in which βαπτω, βαπτιζω, or any of their derivatives, is found, before you in the order of their occurrence. Exod. xii. 22. Lev. iv. 6. 17. ix. 9. xiv. 6. 16. 51. Num. xix. 18 Deut xxxiii. 24. Jos. iii. 15. Judg. v. 30. Ruth ii. 14. 1 Sam- xiv. 27. 2 Kings v. 14. viii. 15. Job ix. 31. Isa. xxi. 4. Ezek. xxiii 15. Dan. iv. 30. v. 21. These are all the passages in which βαπτω βαπτιζω or any of their derivatives, is to be found: and I proceed to observe that tebel in the

Hebrew term which βαπτω or βαπτιζω is commonly employed to translate. In Genesis, however. xxxvii. 31. this Hebrew word is translated loosely by μολυνω, but the sense evidently calls for βαπτω; for the unfeeling brothers no doubt dipped Joseph's dress in the blood of the kid which they slew for the purpose. In Judges v. 30. the Hebrew, or rather Chaldee term, is *tsebo*. dyed, immersed. wet. In Isa. xxi. 4 as in 2 Kings v. 14 the Greek word is βαπτιζω, the whole Greek expression και η ανομια με βαπτιζει, the Hebrew *peletsut botteni*, (trembling has suddenly seized me.) In Dan. iv. 30. v. 21. the Chaldaic term, as in Judg. v. 30. *tsebo*, and is translated in verse 12th by κατατζομαι, and in verse 20th by αυλιζομαι Note that verses 12th, 20th, 30th. Heb. and Greek, correspond to verses 15th, 23d. 33d, E. T.

Let me now observe, 1st, that βαπτω and βαπτιζω belong to the small class of words which denote only one idea or object: a circumstance of immense importance in this investigation, as it renders the meaning of these words absolutely certain, and determines beyond a possibility of doubt, the action which they are employed to denote wherever they occur, and entirely supersedes the necessity of consulting context, connected phraseology, a writer's scope, or any other means occasionally resorted to for the purpose of ascertaining, in particular cases, the precise meaning of words which may be used in more senses than one.

2. That in all the passages in which they occur in the Septuagint and in classical Greek, so far as I am acquainted with it, or the best Greek dictionaries exhibit it, they denote, when used literally, the action which we call dipping; and allude, when employed metaphorically, to that action.

3. That use in Hellenistic and classical Greek, is constantly resorted to and depended on to ascertain the meaning of every other Greek word in the New Testament: and why not be employed to determine the action denoted by βαπτιζω? Can human ingenuity discover a reason? Surely had not prejudice and interest interfered, no other method or means would have been devised. We should never have witnessed that frightful parade of irrelative argument and disgusting nonsense, which now insult us, and in which there is no fitness to decide the question. By usage alone in the language to which words belong, can their meaning be ascertained. But if usage be the only certain means by which the action denoted by βαπτιζω can be determined, and usage uniformly employ that word to denote the action of dipping, by what authority does any human being presume to assign it a different meaning, or make it denote a different action? Does not its meaning, fixed by unvarying use, rest insubvertible on the same immoveable foundation which supports and fixes the meaning of every other term in the book of God? And could the foundation on which the meaning of βαπτιζω rests be subverted, would not *the foundation on* which the meaning of every other term in *scripture rests, sink* with it, and the whole word of God become a *chaos of hideous* uncertainty?

4. That usage presents a method of determining the action, to which Christ requires all his friends to submit, that by that submission they may be discriminated from his enemies, which exhibits the strongest analogy to *that* which God always employs in the execution of his purposes, and manifests at the same time the peculiarly tender concern of the Redeemer for the peace and comfort of his disciples. It is simple, short, plain, certain, and easy, requiring only the labor necessary to ascertain the action, which *βαπτιζω* denoted in the Greek tongue when the New Testament was written.

5. That usage constitutes the only species of evidence that suits the nature of the investigation. Every person knows, that if we would arrive at truth, we must employ such means and such evidence as comport with the nature of the subject which we investigate. For the solution of mathematical questions we must employ mathematical evidence: questions of fact require human testimony or the natural effects of antecedent action; matters of probability depend on analogy; so questions of philology, or the meaning of words, must be determined by usage. Indeed all other methods are irrelative, fallacious, delusive, and absurd.

——*Usus*

Quem penes arbitrium est, et jus, et norma loquendi.

6. Let it be remembered, too, that there is a natural fitness in actions, as well as in instruments, to accomplish their respective ends, and that God never employs unfit means in the execution of any of his purposes. In the action, therefore, required by Christ, there must be a natural or intrinsic fitness to accomplish the ends for which he instituted it. These ends are, as we think, discrimination and representation; but of this more when we come to examine the *uses* of baptism. In the mean time we proceed to examine the comparative fitness of the actions of sprinkling, pouring, washing, and dipping, to answer baptismal purposes, taking it for granted at present that these purposes are the two just mentioned. discrimination and representation.

Presuming it then to be admitted that the uses of the baptismal action are, first, to discriminate friends from enemies; and, secondly, to furnish an image of the death, burial, and resurrection of the Saviour and of the person baptized, we pass on to the examination of the natural fitness of the actions of sprinkling, pouring, washing, and dipping, to accomplish these ends. With respect to these actions we observe, that they are not only dissimilar to the eye, but are performed for different reasons, and for different ends. We never sprinkle to accomplish the purpose for which we pour, dip, or wash: nor do we wash to effect the end for which we resort to sprinkling, dipping, or pouring: nor do we use dipping for the purposes of either. We sprinkle for the purpose of obtaining the effect of a fluid or other incoherent substance applied only in small quantity: we pour to obtain the effect of such a substance in large quantity and in a short time; we wash only on the supposition that the thing to be washed is filthy, and for the purpose of separating *its filth from it*; and for this end we employ friction more or less: *we dip an object*, not because it is dirty, nor for the purpose of *removing* any thing from it, but on the contrary with the view

incorporating something with it or attaching something to it, and in the process we use no friction. Hence the necessity of using distinct and never confounded terms to denote actions so dissimilar in their appearance, causes, and ends; and distinct terms are employed to denote them in all languages.

We admit that to accomplish the first purpose of baptism, *discrimination*, the actions of dipping, sprinkling, pouring, washing, have alike *natural* fitness; but the three latter are destitute of the *adventitious* fitness which belongs to dipping, hereafter to be noticed. As to the second purpose of the baptismal action, the furnishing of an image of the death, burial, and resurrection of the Redeemer and his friends, there manifestly exists no aptitude in either of them.

Moreover, sprinkling and pouring afford no indication or presumption of the state of the person claiming baptism, and washing furnishes a false one. The action of washing always presumes its subject to be filthy, and when morally or spiritually employed, certainly presumes that its subject is in a state of guilt and depravity; and also that the action about to be performed on him is able to deliver him from that wretched condition. Now we regard both these presumptions to be false and unscriptural. We think the scripture tells us very plainly, that faith in the blood of the Redeemer, without the aid of any other action performable by the sinner, removes his guilt, exempts him from punishment, and commences his regeneration. Now if this be true, the believer, when he claims baptism, and none but a believer is authorized to claim it, has no guilt to remove, his sins are already forgiven, his person exempted from punishment, and his soul delivered from the dominion of habitual depravity. The action of washing, therefore, is neither necessary, suitable, nor beneficial to him.

The actions, then, of sprinkling, pouring, washing, being manifestly unfit to answer the purposes of the baptismal institution, let us examine the pretensions of dipping. In the first place, the action of dipping, as it presumes its subject to be clean, necessarily implies that the candidate for baptism has had the guilt of his sins removed, his person exempted from punishment and his soul delivered from habitual depravity by faith in the blood of the Redeemer; for by no other means could he acquire that purity, which dipping presupposes. Secondly, it presumes the baptismal action to have no power to remove guilt, release from punishment, enlighten the understanding, or rectify the feelings and affections of the heart; for all these are effected by faith in the divine message, and not by baptism. Thirdly, it presumes not the removal of any thing from the baptized person, but the attachment of something to him, namely, new social rights, moral qualities, and character. Fourthly, it furnishes the fittest image conceivable of the death, burial, and resurrection of the Saviour and his friends. Lastly, if what the New Testament seems to teach be true, that *dipping never* was employed by mankind as a religious action, *till by God's express* command it was used as such by John the *Baptist, and* attached to Christ's new institution as one of its *discriminating features*, it possesses the highest degree of adventitious

as well as intrinsic fitness, to answer both the ends of the baptismal institution.

If, then, God always employs the fittest means for the execution of his purposes, and there be in the action of dipping a manifestly superior fitness to answer all baptismal ends, can we forbear to consider its superior fitness as a strong ground of belief, that it was the action, which God preferred and prescribed for the accomplishment of those ends? But powerful as this evidence is, we regard its exhibition, when compared with usage, as only lighting a straw to aid the sun. Usage, decisive usage, stands in no need of such feeble assistance. It triumphs in its own invincible strength and derides all auxiliary support; and had not men rejected this short, plain, easy, and certain method, which God has graciously furnished them for determining the action that constitutes baptism, and resorted to means of decision which have no relation to the subject, no fitness to decide the question, and to which, in ascertaining the meaning of other terms, they never recur, a shadow of doubt could never have arisen respecting the action to which Christ requires all his friends, without exception, to submit.

I am with respect, &c. &c.

ALEX. STRAITH.

Feb. 16th, 1829.

PRESBYTERIAN STATISTICS.

PRESBYTERIAN PROSPECTS AND WANTS.

PRESBYTERIANISM aims at high things, and will yet be on the throne in America. if the Millennium does not soon arrive.

From the last *enumeration* of the Presbyterian Israel, and from the late *proclamation* of the Right Reverend Ezra Styles Ely, D. D. which appeared lately in "The Philadelphian," and which has been repromulged in "The Western *Luminary*" of concentrated light, it is fairly to be presumed that this learned and wealthy church expects, like Pharaoh's lean kine, to devour all the fat and well favoured kine which will browze, some half a century hence, on all the hills from Maine to Florida, and from the splendid *brass* knocker, engraved "Rev. Ezra Styles Ely," to the Rocky Mountains.—I have not room for the whole Report, else I would gladly give it. I will give a liberal extract from it, that it may be heard speaking for itself. *Ed. C. B.*

"There are probably fifteen baptized members, who are pew holders, supporters of, and attendants on, public worship in our Presbyterian churches, for every communicant in our connexion; and if so, then our body in the United States contains 2,194,620 persons. If our denomination should be kept from disunion, and the blessing of God should be continued as it has been for the last twenty years, in 1848 there will be at least 5,000,000 of persons under the care of the General Assembly; for we have more *than doubled* in numbers in the last twenty years. At the *time*, to give every thousand people in our connexion one pas-

we shall need 5000 ministers. Of our present preachers 600 will probably decease before that time, leaving of the 1479 no more than 879. To these add the 1528 which may be gained in twenty years at the rate of our increase during the last ten years, and it will give us 2407, and will leave a deficiency of 2593 to make up the 5000: so that 2,593,000 of our people, or more than our present whole number, will then be without one man in a thousand to show unto them their transgressions; if our increase of preachers shall not exceed that of any former period, in the proportion of about *three* to *one*. How wide is the field which is opening before us! Truly our portion of the harvest is great and the laborers are few. If we consider the relative strength of the Presbyterian church in the United States, every candid mind will be satisfied that we ought to perform more service in the building up of Zion than any other two denominations of christians in our country; for, of those to whom much is given, much will be required.

Two thirds of the colleges, theological seminaries, and other academic institutions in this country are under the control of Presbyterians. The Congregational churches of New England and the Presbyterian church together have the charge of more than *three fourths* of all these fountains of literary influence.

Baptist and Methodist churches in the United States, contain not far from 1,500,000 people in each; but they are comparatively poor, and contain a larger proportion of slaves than other denominations.

Our ministers in the state of New York alone are 448; and all the Protestant Episcopal ministers of all grades in the United States do not exceed, according to their own estimation, 507. In one synod, that of Albany, we have 206 ministers, and in the state of New York twenty five presbyteries. In Pennsylvania we have 317 churches, and 194 ministers. *Four* out of our *sixteen* synods contain 532 ministers.

The Congregational ministers, exclusive of about one hundred Arian or Socinian or fence riding teachers, are estimated at 720, and their churches at 960.—The Methodist ministers, exclusive of their local exhorters, who correspond very much to our ruling elders, are 1465, and their members of classes 381,997. The Baptist church in the United States is estimated at 3723 congregations, 2577 ministers, and 238,654 baptized persons, which are, of course, all communicants. The proportion of non-communicating members in these two last named societies, is far less than the Presbyterian church.

Let our ministers and churches consider how much is expected from them by our blessed Lord, and act accordingly. Particularly let them decide whether every communicant ought not to form and express a purpose of contributing fifty cents, or a less sum annually, to the missionary operations of the General Assembly. The aid of others we *solicit;* but that of the communicants the Presbyterian church has a right to *CLAIM.*"

REMARKS ON THE PRECEDING.

In the judgment of charity Dr. Ely counts fifteen disobedient *to one obedient* member in the Presbyterian church. Our body

(with fifteen dead to one living member) says he, amounts to 2,194 620. Under the divine blessing, adds he, if the Lord keep us "from disunion," or from separating the *fifteen sixteenths* from the one sixteenth, from putting out the fifteen disobedient out of every sixteen members; in twenty years "*our body*" will amount, in these United States, to 5,000,000. That is, we shall, in twenty years, have 312,500 obedient disciples, and 4 687.500 disobedient disciples! What a dangerous church will this Presbyterian church yet be! Embracing, as she expects in twenty years, nearly *one third* of all the carnal, worldly, and selfish sinners in the land, without one teacher to two thousand "transgressors," should she take it into her head to make a king or a "*long parliament*," what could hinder her? If even the sixteenth should oppose the measure, there will be fifteen votes to one against it. A body of fifteen unsound or putrid members, for one sound and living member, must inevitably become a mass of corruption in twenty years exposure.

Richard M. Johnson, Esq. and such men, who will not, by act of congress, sanctify the *First* day of the week, or make a *Jewish* Sabbath of it, will have to seek some new country, if they wish to wear their heads. For my part, I would as lief live a door neighbor to the Spanish *spiritual* court of Inquisition, as live next door to a council of such spirits as the Editor of the Cincinnati "*Pandect.*"

But this is not all. Dr. Ely says they have two thirds of all the colleges and fountains of learning and literary influence under their *control.* Yes; remember the word *control.* And two thirds of the *money* also. For, he says, the two great sects, the Methodists and Baptists, are "*poor.*" The Presbyterian church with *one third* of all the sinners, *two thirds* of all the colleges, and *two thirds* of all the money, my friends, be assured, will one day, some twenty years hence, make you take off your hats and "stop your coaches." I do know it to be a fact, which all history and experience prove, that a society professing any religion, with the control of colleges, population, and money, will be adored, if they have such a proportion of "baptized infidels" among them as gives to them a ponderosity of 15 to 1. I think as highly of Presbyterians as they deserve. I esteem many of their preachers and people as saints, who would not do such things. But what could, or what can these do, under such a system, which, as Dr. Ely admits, gives *influence* to fifteen sixteenths of the whole membership, living in disobedience to Jesus Christ? I do not think that all his "*communicants*" are saints either. If the half of them were saints, we would have something to hope, from so much *salt* in so dead a carcase. But we have no good reason to think that more than a half of the *communicants* are real christians. If so, then, on Dr Ely's data, we would have 30 to 1.

I never saw, from a *Protestant* pen, so proud, so supercilious, so arrogant a display, as this same report of Dr Ely's. Numbers, *literature*, wealth, arrayed against poverty, "ignorance," and *paucity*. The Presbyterian sect is as two to one against all the

sects in the country, by such a happy combination of literature, money, and numbers.

If I had not other data before my mind, and a different view of religious statistics, than Dr. Ely presents, I would really give up the contest and the ship, and sigh for the destiny of both church and state. But as things are, I do not despair. As a *politician*, then, we will now exhibit our data.

In less than one century the Baptists have risen from about 5000 members, and an influence not in the proportion of *one to a hundred*, to nearly 300,000 members, and an influence of more than *one to ten* of the whole population of the United States. This is a fact for which I can, when called upon, furnish the documents.

The Methodists have, in a little more than half a century, risen from *nought* to 300,000 members, and an influence of 1 to 10 of the whole population. Without giving more than three of the proselytes of the gate to one of the actual members in the Baptist and Methodist societies, such is their real influence in the union. But I have no doubt that we are rather below, than up to the actual moral power of these two sects

There is another sect, called "Christians"—by their enemies, "*New Lights*," which have, in little more than the quarter of a century, risen from nothing to 1500 congregations, with a membership of 150,000, and an influence equal to the one-twentieth of the whole population. These are "*poor and ignorant too.*" But let Dr. Ely know that these *poor and ignorant* folks have wrought all the wonders that have been of magnificent influence in the annals of the world. The spoke of the wheel which is now in the mud, will be highest heaven by and by; and that which is "clean and *dry*," will soon descend. The rich become poor, and the poor become rich; and their children in the third generation generally change seats.

Now what shall we say of the Congregationalists, Episcopalians, Catholics, Quakers, and the swarms of little sects over the continent. Are the Presbyterians, like Moses' rod, to devour them all! The influence of these minor sects is as one to ten; nay, perhaps, as two to ten of the whole population. And when you add that great sect of mere *Mammonists* to the whole, we shall find that if there were to be no Millennium, there is not so much to be feared from the prophecies of Dr. Ely. The Baptists, in a single state of the Union, have immersed more adults during the last year than all the infants which have been sprinkled by all the 1500 Presbyterian preachers during the year in the whole United States. The Christian sect have, in two, or at most three states, made more proselytes during the last year, than the Presbyterians have made during two years. It is easier to carry 15 infants to church to be "*christened*," than to make one proselyte.

Again, these *poor and ignorant preachers*, that never saw a college wall, would, in one year, cut and slash down more stubborn sinners with John Bunyan's Jerusalem blade, than a score of these *nice fencers*, who wear only a *silver*-handled dirk and a pocket-*pistol*. Dr. Ely and General Braddock may draw up their lines in *great array*; but take care of these fellows behind the trees! So

much for the Doctor's *prognostics*—and so much for my religious *politics*.

For my part, as a christian, I must, in believing the Apostles, look for the downfal of all the sects in a little time. I should not think it passing strange, both from the New Testament prophecies, and from the passing events of the day, if, before twice twenty years shall have run their rounds, Presbyterianism should be gathered unto its fathers, and sleep in the sepulchre of the spiritual kings of Babylon, without the hope of a resurrection from the dead. Such an event is to my mind incomparably more probable than that in 20 years, this sect should *control* the government and establish itself by five millions of votes upon the throne of a new empire. EDITOR.

THE following Report is *rational, politic*, and in the spirit of our constitution. It is one of the ablest state papers on the question, we have ever read. It cannot be resisted by good logic or sound policy. The preceding article we intended for a preface to it. And he must be blind who cannot see into the policy of these petitions after reading Dr. Ely's Report of the "*wants*," and "PROSPECTS," of the Presbyterian church. *Ed.*

TRANSPORTATION OF THE MAIL ON THE SABBATH.

The senate proceeded to the consideration of the following report and resolution, presented by Mr. Johnson, with which the senate concurred:—

The Committee to whom were referred the several petitions on the subject of mails, on the Sabbath, or 1st day of the week—*Report*,

That some respite is required from the ordinary vocations of life, is an established principle, sanctioned by the usages of all nations, whether Christian or Pagan. One day in seven has, also, been determined upon as the proportion of time; and in conformity with the wishes of a great majority of the citizens of this country, the first day of the week, commonly called Sunday, has been set apart to that object. The principle has received the sanction of the national legislature, so far as to admit a suspension of all public business on that day, except in cases of absolute necessity, or of great public utility. This principle the committee would not wish to disturb. If kept within its legitimate sphere of action, no injury can result from its observance. It should, however, be kept in mind, that the proper object of government is, to protect all persons in the enjoyment of their religious as well as civil rights; and not to determine for any, whether they shall esteem one day above another, or esteem all days alike holy.

We are aware that a variety of sentiment exists among the good citizens of this nation on the subject of the Sabbath day; and our government is designed for the protection of one as much as for another. The Jews, who, in this country are as free as christians, and entitled to the same protection from the laws, derive their obligation to keep the Sabbath day from the fourth commandment of their decalogue. and in conformity with that injunction, pay religious homage to the seventh day of the week, which we call Saturday. One denomin-

ation of christians among us, justly celebrated for their piety, and certainly as good citizens as any other class, agree with the Jews in the moral obligation of the Sabbath, and observe the same day. There are, also, many christians among us, who derive not their obligation to observe the Sabbath from the decalogue, but regard the Jewish Sabbath as abrogated. From the example of the Apostles of Christ, they have chosen the first day of the week, instead of that day set apart in the decalogue, for their religious devotions. These have, generally, regarded the observance of the day as a devotional exercise, and would not more readily enforce it upon others, than they would enforce secret prayer or devout meditations. Urging the fact, that neither their Lord nor his disciples, though often censured by their accusers for a violation of the Sabbath, ever enjoined its observance, they regard it as a subject on which every person should be fully persuaded in his own mind, and not coerce others to act upon his persuasion. Many christians again differ from these professing to derive their obligation to observe the Sabbath from the fourth commandment of the Jewish decalogue, and bring the example of the Apostles, who appear to have held their public meetings for worship on the first day of the week, as authority for so far changing the decalogue, as to substitute that day for the seventh. The Jewish government was a theocracy, which enforced religious observances; and though the Committee would hope that no portion of the citizens of our country would willingly introduce a system of religious coercion in our civil institutions, the example of other nations should admonish us to watch carefully against its earliest indication.

With these different religious views, the committee are of opinion that congress cannot interfere. It is not the legitimate province of the legislature to determine what religion is true, or what false. Our government is a civil, and not a religious institution. Our constitution recognizes in every person the right to choose his own religion, and to enjoy it freely, without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, so long as they do not invade the rights of others

The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. The petitioners for its discontinuance appear to be actuated by a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than to a civil institution. They appear, in many instances, to lay it down, as an axiom, that the practice is a violation of the law of God. Should congress, in their legislative capacity, adopt the sentiment, it would establish the principle, that the legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society, or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds. Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered, but for the violation of what government denominated the law of God. To prevent a similar train

of evils in this country, the constitution has wisely withheld from our government the power of defining the Divine Law. It is a right reserved to each citizen; and while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions.

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind, calls for the establishment of a principle, which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended, that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

Under the present regulations of the Post-Office Department, the rights of conscience are not invaded. Every agent enters voluntarily, and it is presumed conscientiously, into the discharge of his duties, without intermeddling with the conscience of another. Post-Offices are so regulated, as that but a small proportion of the first day of the week is required to be occupied in official business. In the transportation of the mail on that day, no one agent is employed many hours. Religious persons enter into the business without violating their own consciences, or imposing any restraints upon others. Passengers in the mail stages are free to rest during the first day of the week, or pursue their journeys at their own pleasure.—While the mail is transported on Saturday, the Jew and the Sabbatarian may abstain from any agency in carrying it, from conscientious scruples. While it is transported on the first day of the week, another class may abstain, from the same religious scruples. The obligation of government is the same on both of these classes; and the committee can discover no principle on which the claims of one should be more respected than those of the other, unless it should be admitted that the consciences of the minority are less sacred than those of the majority.

It is the opinion of the committee, that the subject should be regarded simply as a question of expediency, irrespective of its religious bearing.—In this light, it has hitherto been considered. Congress have never legislated upon the subject. It rests, as it ever has done, in the legal discretion of the Postmaster General, under the repeated refusals of Congress to discontinue the Sabbath mails. His knowledge and judgment, in all the concerns of that department, will not be questioned. His intense labors and assiduity have resulted in the highest improvement of every branch of his department. It is practised only on the great leading mail routes, and such others as are necessary to maintain their connexions. To prevent this, would, in the opinion of the committee, be productive of immense injury, both in its commercial, political, and in its moral bearings.

The various departments of government require, frequently in peace, always in war, the speediest intercourse with the remotest parts of the country; and one important object of the mail establis

ment is, to furnish the greatest and most economical facilities for such intercourse. The delay of the mails, one whole day in seven, would require the employment of special expresses, at great expences, and sometimes with great uncertainty.

The commercial, manufacturing, and agricultural interests of the country are so intimately connected, as to require a constant and most expeditious correspondence betwixt all our sea-ports, and betwixt them and the most interior settlements. The delay of the mails during the Sunday, would give occasion to the employment of private expresses, to such an amount, that probably ten riders would be employed where one mail stage would be running on that day; thus diverting the revenue of that department into another channel, and sinking the establishment into a state of pusillanimity incompatible with the dignity of the government of which it is a department.

Passengers in the mail stages, if the mails are not permitted to proceed on Sunday, will be expected to spend that day at a tavern upon the road, generally, under circumstances not friendly to devotion, and at an expense which many are but poorly able to encounter. To obviate these difficulties, many will employ extra carriages for their conveyance, and become the bearers of correspondence, as more expeditious than the mail. The stage proprietors will themselves often furnish the travellers with those means of conveyance; so that the effect will ultimately be only to stop the mail, while the vehicle which conveys it will continue, and its passengers become the special messengers for conveying a considerable portion of what otherwise constitute the contents of the mail.

Nor can the committee discover where the system could consistently end. If the observance of a holiday becomes incorporated in our institutions, shall we not forbid the movement of an army; prohibit an assault in time of war; and lay an injunction upon our naval officers to lie in the wind, while upon the ocean, on that day? Consistency would seem to require it. Nor is it certain that we should stop here. If the principle is once established, that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum. We shall, if consistent, provide for the erection of edifices for the worship of the Creator, and for the support of christian ministers, if we believe such measures will promote the interests of Christianity It is the settled conviction of the committee, that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the constitution, which regards the general government in no other light than that of a civil institution, wholly destitute of religious authority.

What other nations call religious toleration, we call religous rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotic power may invade those rights, but justice still confirms them. Let the national legislature once perform an act *which involves* the decision of a religious controversy, and it will have *passed its legitimate* bounds. The precedent will then be established, *and the foundation* laid for that usurpation of the Divine prerogative *in this country*, which has been the desolating scourge to the purest

portions of the old world. Our Constitution recognises no other power than that of persuasion, for enforcing religious observances. Let the professors of christianity recommend their religion by deeds of benevolence—by christian meekness—by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant—to relieve the widow and the orphan—to promulgate to the world the gospel of their Saviour, recommending its precepts by their habitual example; government will find its legitmate object in protecting them. It cannot oppose them, and they will not need its aid. Their moral influence will then do infinitely more to advance the true interests of religion, than any measure which they may call on Congress to enact.

The petitioners do not complain of any infringement upon their own rights. They enjoy all that christains ought to ask at the hand of any government—protection from all molestation in the exercise of their religious sentiments.

Resloved, That the committee be discharged from the further consideration of the subject.

CATALOGUE OF QUERIES—ANSWERED.

Query 19.—WHAT does the Saviour mean in these words:—"He said to them, It is your privilege to know the secrets of the Reign of God; but to those without, every thing is veiled in parables, that they may not perceive what they look at, or understand what they hear?"

Answer.—He just means what he says. The language is exceedingly plain, and just in the spirit of the original Greek. It is not the language at which some good minds revolt, but at the sense. They understand the language perfectly, but they do not approbate the sense. Let the following facts be noticed, and we shall be instructed from this passage and many similar ones:—1st. The Saviour concedes that those *without* could and would have understood him, if he had not used figures. He had not, then, so contemptible an opinion of human abilities, even in the most depraved state of morals, as some of our co-temporaries. His enemies *could* have understood him, (the Saviour being judge,) if he had not *veiled* his instructions in parables. 2d. We also learn that his disciples could not understand him with all the *internal* aids they had from the Holy Spirit, unless the language was unveiled or the parables explained to them from his lips. This he did for them when apart; and having given them many lessons in secret, they improved so far as to be able to understand many of his parables delivered in mixed assemblies. These are two good lessons, which we learn incidently from this and similar passages—worthy to be attended to, with a reference to the popular doctrines concerning human abilities, and *internal* aids. But this by the way.

But this does not reach the difficulty preying upon the mind of the querist. It seems to him that there is a partiality exhibited by the Saviour, incompatible with his professed philanthropy or love of the whole human race. This is by no means the fact. And it will appear so when we reflect upon the state of the case. Some persons in a future state will be beyond the reach of mercy—as

are so in the present state. They have shut their eyes—alienated their hearts—seared their consciences—and most stubbornly resisted the Spirit of God. There is a certain crisis beyond which the moral disease becomes incurable, as well as the physical. Some men here survive this crisis for a period. In the physical disease they live hours and days after the crisis when all physicians know they are *incurable*. It is not true in physics, that "*while there is life there is hope.*" For there is life when there is no hope. Neither is it true as the hymn sings—

"*While the lamp holds out to burn,*
"*The vilest sinner may return.*"

Now many of the Jews in the days of Isaiah, of the Lord Jesus, and of the Apostle Paul, had survived this crisis. The Saviour treated them accordingly. And will he not be as merciful when he sits upon the throne of final judgment, as when he stood on earth, saying, "Come to me, all ye weary and heavy burthened?" &c. Most assuredly he will; yet he will condemn the wicked. Those persons, then, from whom he studiously veiled the gospel, were those whose characters he knew to be such as to exclude them from forgiveness and acceptance. This is a fact, and an *awful fact*—that, under the Reign of Favor, it is possible for men to become so depraved, so wicked, so hardened, as to be beyond the reach of cure. Unless this fact be apprehended and regarded, there will occur many passages in both Testaments inexplicable, and there will appear many cases in our time unaccountable. But it may be remarked, while on this passage, that it was necessary for the Saviour, on many occasions, to conceal his meaning from his auditors under their present views and feelings towards him, else he would not have been permitted to finish his mission. Some, therefore, who, through mistaken views, would have killed him at one time, would have been, in other circumstances, his friends and disciples. It is inferrable, therefore, that even some of them from whom at one time he was constrained to veil the doctrine of his Reign, at another time, and under other circumstances, were disposed to hear patiently, and did actually embrace him in all his pretensions.

Had Paul, for instance, at one time been amidst his auditors, it would have been necessary for him to have spoken to him in parables. And many of those who believed on Pentecost were of the same school and character.

Moreover, it was necessary for the Saviour to speak some parables, even to his disciples, without explaining them. They would not have kept the secret, and it would have injured his cause. There were some secrets he dared not to confide in them all. Out of the twelve he permitted but three to be with him on the holy mount; and even these he had strictly to enjoin not to disclose what they there heard and saw while he was alive.

But still, although these are facts, and may be applied to the *solution of some* difficulties, the former exposition must not be *lost sight of:* for the Apostles themselves so understood the matter *and the ancient* prophecies. Paul reminded the Antiochians, the *Roman Jews,* as well as the Corinthians and others, that there

were some of their hearers who *could not* believe to life, because of their long resistance of the Holy Spirit. Many, too, who had made shipwreck of faith and a good conscience, and had apostatized from the faith, were, as Peter told some, reserved unto judgment, and doomed to destruction. One thing, however, may be affirmed with the utmost confidence, and in perfect conformity to the language of both Testaments, that neither the Saviour while on earth, nor his Apostles after him, in all they said and wrote, ever did veil the gospel, or shut the gates of mercy from any one who did, in the character of an humble and sincere penitent, sue for mercy.

Query 20.—Can you reconcile Acts ix. 23. with Gal. i. 17. 18. In the former Luke says, Paul went to Jerusalem from Damascus, immediately after his conversion; yet in the Galatians, Paul says, "After three years I went up to Jerusalem?"

Answer.—It does not appear, from Luke's account in the Acts, that Paul went *immediately* to Jerusalem. Luke gives no account of Paul's tour into Arabia. It appears from Gal. i. 17. that Paul from Damascus went into Arabia; continued there for some time, and AGAIN returned to Damascus; and then, after a long time, or "*many days*," when the Damascenes were determined to kill him, he was let down from the wall in a basket, and then went to Jerusalem, which was three years from his conversion. See my "*Hints to Readers*," new version, 2d Ed. page 27, No. 5. There is no real difficulty here.

Query 21.—Is it consistent with the New Testament for the Bishops or Elders of churches to apply to the civil courts for license to marry?

Answer.—Marriage is a *civil* as well as a *religious* institution. It is, therefore, a proper subject of civil legislation. As the civil law has to do with estates, inheritances, widows, &c. it is necessary that it should pay some attention to the subject of marriage. To these regulations, where there is no contravention of the laws of the Great King, all his subjects will cheerfully submit. It is, therefore, the duty of all who celebrate the rites of matrimony, to do so according to law. But there is no compulsion on any person, Bishop or other, to apply for such license if they do not like it. But such as are not legally authorized, ought not to desire to officiate.

Query 22.—Ought not the Lord's *supper* to be celebrated at night? Was it not instituted at *night?* And is it not called a *supper?*

Answer.—It does not appear from any thing in the New Testament that the primitive churches, neither that at Jerusalem nor Corinth, had any particular hour or time in the *twenty-four* consecrated for this observance. Were we to seek for the precise hour in which it was instituted, and make its time of institution the hour of observance, we should have to observe it neither on the first day nor first *night* of the week. The first day of the week, among the Jews, began at the going down of the sun on our Saturday, and ended at the going down of the sun on our Sunday. So that the first night of the week with the Jews, is, with us, Saturday night. Again, it was on what we call Thursday night, that the supper was instituted. So that if we were to be fastidious about

the time, and make the observance of it at night, because of the *time of its institution*, it ought to be on Thursday night.

But, say some, why call it a *supper*, if not observed at night? Yes, and carry this matter out legitimately, and I ask, Why call a small piece of bread and a sip of wine a *supper?* It ought to be a *full meal.* for the same reason it ought to be at *night.* Yet it was not a *meal* at its first institution, for it was instituted *just after a supper had been eaten.* We cannot, then, and be consistent with reason, make it an observance of the night, unless we in all other matters follow the same guide. The ancient *supper* and modern *dinner* correspond in point of importance in the usual meals of the day. But on this I lay no stress.

It is argued that Paul and the disciples at Troas ate the Lord's supper at *night.* But this cannot be legitimately made out; for they did not assemble till the first day of the week. The *first* night of the week was over before they came together. And if at the time that Paul broke bread for his own refreshment, it is supposed that the church eat the Lord's supper; it was then on the *second* day of the week on the current computation, and not on the first day or night, that the disciples at Troas broke bread.

The *breaking of bread* spoken of, *after* midnight, after the recovery of Eutychus, was most unquestionably a private refreshment. It reads in syntax thus:—"And Paul going up again, and *he* having broken bread, and *he* having *eaten,* he *conversed* a considerable time until day break." This refreshment was a *natural* and requisite one, preparatory to a journey, and occurred on our Monday morning, the *second* day of the week. There is, therefore, no grounds to presume that there was any such idea in the primitive church, as that they must eat the Lord's supper on the *first night* of the week.

Query 23.—Was ever the saying of the Lord accomplished which saith, "As Jonah was *three* days and *three* nights in the whale's stomach, so will the Son of Man be three days and three nights in the bowels of the earth."

Answer.—Not literally. For on the *third* day he rose from the dead. He spoke this as a *sign* to those who demanded a *sign,* in allusion to Jonah's interment in the whale. It was in the same style, though a little more figurative, that he said, "Destroy this temple, and in *three days* I will rebuild it." Repeatedly the Lord declared, "I will rise the *third* day," so that it could not be in any other than in an allusive style to the case of Jonah he mentions the nights; and it is not improbable but that just in the same sense in which Jonah was three days and nights in the whale's stomach, was he interred in the earth. When he spake without figure or allusion, he *always* said he would rise on the *third* day. Many say it was usual with the Jews to append the night to the day when it was *not implied* that the night was spent as the day; but such was their *custom.*

Query 24.—What meaneth these words, 1 Cor. xv. 29. "Else *what shall they* do who are baptized for the dead? If the dead *rise not at all,* why are they then baptized for the dead?"

Answer.—The next verse gives the key of interpretation. "And why stand we in jeopardy every hour?" Why should I Paul hazard my life in attesting the resurrection of Jesus Christ, if I had not the most unequivocal proof of his resurrection? Through this medium contemplate the preceding words. Only first recollect that the word *immerse* is used frequently for sufferings. Jesus said, "I have an *immersion* to undergo, and how am I straitened till it be accomplished." I have to be *immersed* in an immense flood of sufferings. Also the phrase, "*fallen asleep for Christ,*" is equivalent to *dying for declaring faith in him.* Now these criticisms regarded, and the elliptical verse 29, is plain and forcible—"If there be no resurrection from the dead, what shall they do who are immersed in afflictions and distress for believing and declaring that the dead will be raised? If the dead rise not at all, if they are not assured of their resurrection, why do they submit to be immersed in sorrows in the hope of a resurrection?"

[These queries came from Kentucky, New York, Virginia, and Ohio.]

THE WORD OF GOD.

SO ill taught are many christians that they cannot think that any translation of the scriptures deserves the title of the *Word of God* except that of king James. The translators of the king's version did not themselves think so, as we have shown most conclusively by publishing their own preface—on which preface we have some remarks to make, at a more convenient time. But to the intelligent reader no remarks are necessary to show that they had very different ideas of their version, from those which this generation have formed. Have the French, the Spanish, the German, and all the nations of Europe, save the English, no *Word of God?* If king James' version is the only Word of God on earth, then all nations who speak any other language than the English, have no Revelation.

Much of the reasoning of both priests and people, on this subject, is as silly as that of an old lady who, for many years, has been deprived of her reason, from whom we heard the other day. She once had a sound judgment, and still has a retentive memory, though she has not been *compos mentis* one day in twenty years. Her husband was reading in the *new version,* the account of the cure of the blind man, (Mark viii. 24.) He came to these words, "*I see men whom I can distinguish from trees only by their walking.*" In the king's version, "*I see men as trees, walking.*" After reading these words he paused, and observed to the old lady, to elicit a reply, "How much better this, than the old version!" "That is a good *explanation,* said she, but *it is not the scriptures,* not the Word of God." So our good logicians reason.

I would thank some of those ignorant declaimers to tell us where *the Word of God was before the* reign of king James! Had they no *divine book* before this good king, in consequence of the Hampton *Conference,* summoned his wise men? Yes; they had versio *after version,* each of which, in its turn, ceased to be the "W

of God" when a new one was given. This I say after the manner of these declaimers. Our good forefathers, two hundred and fifty years ago, read and preached from a different version, which they venerated in their day, as our compeers venerate James' Bible.—The English language has changed, and the original tongues are better understood now than then. The common version is, as many good and learned men have said, quite *obsolete* in its language, and in many places very defective in giving the ideas found in the original scriptures. Taken as a whole, it has outlived its day at least one century, and like a superannuated man, has failed to be as lucid and as communicative as in its prime.

There is no version in any language that does not clearly communicate the same great *facts*, and make the path of bliss a plain and easy found one; but there is an immense difference in the force, beauty, clearness, and intelligibility of t e different versions now in use. And that king James' version needs a revision is just as plain to the learned and biblical student, as that the Scotch and English used in the sixteenth century, is not the language now spoken in these United States. And this may be made as plain to the common mind, as it is that the coat which suited the boy of twelve, will not suit the same person when forty years old. As the boy grows from his coat, so do we from the language of our ancestors.

EDITOR.

To the Readers of the Christian Baptist.

THE PAST, THE PRESENT, AND THE FUTURE.

My Patrons and Friends,

IT is full time that I should address you on the *past*, the *present*, and the *future*, as respects you, myself, and posterity.

With the exception of comparatively a few witnesses in the mountains and vallies of Europe, all christendom slept for *one thousand years*. Kings and priests made a golden goblet—filled it with medicated wine, of the most inebriating qualities—handed it to each other—and when they had freely indulged themselves, they handed it to their subjects, who all became intoxicated, and, like drunken sots, fell fast asleep! Luther arose and washed himself; and, like the angel that liberated Peter he smote his brethren on the side until a number of them awoke. He led them out into the city, and left them in one of its streets. They were not as sagacious as Peter; for, instead of marching out, they took up a permanent abode in the great city, in whose prisons they had so long lain. This Reformation was too soon completed; and now for *three centuries* their descendants have done little else in the religious way than quarrel about it. We were born in the suburbs of the great city, and lived in its smoke during our non-age. But we *have been* awaked, and wish to awake our cotemporaries.

For this purpose we blew the trumpet a few years ago. We *feared and hoped*. More were then awake, and many more have *since awaked, than* we dared at that time to have hoped. Thou*sands are now* examining and searching into the foundations of all

the present religious establishments. We have fared much better than we ever did anticipate. I expected to be honored with the appellation of *heretic, schismatic, Arian,* or some such title, from those who have the power of conferring *honorary* degrees. I can say that I set out with a *single* eye, and I have found the promised blessing. But more than I expected: for I have found able co-adjutors, powerful friends, and a candid hearing. I have, as all who have read this work with candor will testify, given both sides. My ablest opponents have been permitted to speak all that they had to say in our pages. I have kept nothing back. We have allowed and invited them to occupy our pages. The result has been that they have, to a man, declined the contest, and confirmed us more and more in the invincibility of truth. I knew their strength before they engaged in the conflict. They did not know mine. I do not speak of physical, or intellectual, or literary strength. In these respects many of them may be, and some of them, I know, are, my superiors. But I have studied the whole Bible, both Testaments, in a way which, I think, none of them have done. I studied their systems too. And I know there are two ways of studying the Oracles: one with, and one without, spectacles. There is a studying of them with no other design than to know, believe, teach, and practise them.

All men may be said to boast, who make pretensions to teach others. No man either writes or speaks as an instructer, who does not, in the very act, claim a right to the public ear. We claim that right, and acknowledge that we claim it. Whether this claim be well or ill-founded, whether it be mere conceit, or a zeal according to knowledge, our cotemporaries and posterity will decide. But whether it be enthusiasm, conceit, or right reason, impelling us, we candidly acknowledge that we claim the right of speaking what we do know, and of declaring what we do believe.

The present is a momentous crisis. All sects are shaking. The religious world is convulsed. Atheism has opened her batteries and unsheathed her sword. Scepticism is big with hopes. Catholic and Protestant Popery are plodding and plotting for the supremacy. The little and the great Popes are on tiptoe. Saints are praying for the Millenium; myriads are laboring for its introduction. The Bible and the Creeds are at war. There is no truce. Such is the present, and such has been the past.

Our designs are, under the government of the great King, to contribute all our energies to the cause of real and unsophisticated christianity. We have never yet brought all our energies into the field. They have been too much distracted. We are now going forth into a new campaign—I have in all my public efforts, followed the openings of the way according to the directions of the great Captain.

With regard to the *press,* that most potent of all moral engines, we shall disclose our intentions.

It is, with the consent and concurrence of the friends of the ancient order of things, our intention to bring the Christian Baptist *to a close in the next volume. We designed to have completed it with the present volume; but we cannot fill the outlines of*

plan and prospectus in less than another. But we intend to publish the *seventh* volume in six months, or to finish it at the close of the present year. During which time we will issue a prospectus for a periodical of a more extensive range, and in some prominent items, of a different character. Of these we shall, in due time, advise our friends.

And now we would inform all our readers that if any of them are unwilling to take the *seventh* volume to be issued before the first of January, 1830—they will please to inform us, either directly or through our agents, before the first of June next. For we shall consider all who do not so inform us as *morally* bound to take the seventh volume. I do not like to use the words *legally bound;* for I do not want such readers as would require such compulsions to do what is just—I leave them to support the *legal* priesthood, and do not wish to have one of them on our list. Our limits in the present work are by far too confined for the public good, and we must have more room. I have no fears but the intended work will be patronised. There are so many already enlightened who know that it is their duty and their privilege to use their means and influence for the good of their own posterity, and mankind generally, that they cannot, as good stewards, withhold their support to this undertaking. I know they cannot. For the same gracious obligations that urge me to labor, urges them to add wings to my efforts. If they do not need my labors for themselves, that is no matter; they need them for their children, friends, neighbors, and they will have them. We christians are the Lord's people. He owns us, spirit, soul, body, and effects; and we owe all to him. And, I know, that we would rather hear him say to us, "*Well done*, good and *faithful* servants," than to have all the monarchs on earth bowing at our feet. Such is our profession, and I hope we will hold it fast to the end.

I have now disclosed my intentions for the *future*. I have no anxiety about them. If the Lord *will* I shall do as I have proposed. If otherwise, I shall be satisfied; and I doubt not, if he does not employ me in this work, he will employ a more suitable, bold, and active agent. For the earth is his, and the fuluess thereof. I hope, through his favor, to acquit myself well, in whatever station he may place me And I will ever bless his name that I would rather be a door keeper in his house, than reign over the greatest empire the sun surveys.

EDITOR.

INFALLIBILITY.

Extract from Doctor Chalmers' Sermon on "the Doctrine of Christian Charity applied to the case of Religious Differences."

"IT *is said of* the Papists that they ascribe an infallibility to the *Pope; so that if* he were to say one thing, and the Bible another, his *authority would* carry it over the authority of God. And, think you, *brethren, that* there is no such Popery among you? You all have, or *have,* Bibles; and how often is it repeated there, "Hearke

diligently unto me?" Now, do you obey this requirement, by making the reading of your Bibles a distinct and earnest exercise? Do you ever dare to bring your favorite minister to the tribunal of the Word, or would you tremble at the presumption of such an attempt, so that the hearing of the word, carries a greater authority over your mind than the reading of the Word? Now this want of doing, this trembling at the very idea of a dissent from your minister, this indolent acquiescence in his doctrine, is just calling another man Master; it is putting the authority of man over the authority of God; it is throwing yourself into a prostrate attitude at the footstool of infallibility; it is not just kissing the toe of reverence, but it is the profound degradation of the mind, and of all its faculties; and without the name of Popery—that your bosoms, your souls, may be infected with the deadly poison, and your consciences be weighed down by the oppressive shackles of Popery. And all this in the noon-day effulgence of a Protestant country, where the Bible, in your mother tongue, circulates among all your families; where it may be met with on almost every shelf, and is soliciting you to look to the wisdom that is inscribed on its pages."

Copy of the INDULGENCES, *sold by the authority of Pope Leo, by Tetzel, which occasioned the Reformation.*

"MAY our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion! And I, by the authority of his blessed Apostles Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred, and then from all sins, transgressions, and excesses, how enormous soever they be, even from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend, I remit to thee all punishment which thou dost deserve in purgatory on their account; and I restore thee to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which thou didst possess at baptism; so that when thou dost die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if thou shalt not die at present, this grace shall remain in full force when thou art at the point of death! In the name of the Father, and of the Son, and of the Holy Ghost."

Copied from the "Philadelphian" of January 23. 1829.

Thus writes the Rev. William Sickles, in his Missionary Journal on the state of religion in the state of Indiana:

"The Baptist denomination, which is one of the most numerous in this state, is much agitated with intestine divisions. The licentious and disorganizing principles of Campbell meet with pretty general reception among them, and will probably result in the destruction of that church."

"Licentious and disorganizing principles!" Hard names are *more easily* found than strong arguments If all Missionary Journ*als are kept* with as much regard to truth and sober fact as that

this Reverend Missionary, it is difficult to ascertain how little credit is due them. But what are the *"licentious principles!"* That all mankind are under the absolute dominion and rule of the Lord Jesus Christ, and that all christians are bound to obey him as their sole Lawgiver. This is my capital *licentious* principle, and my next or subordinate *licentious* principle is, that christians ought not to be governed by such priests, councils, or creeds, as those of which Mr. Sickles is the humble servant. My most *disorganizing* principle is that all christians should love one another, cleave together and co-operate in the kingdom of God—and my second grand *disorganizing* principle is, that disciples should not be bound by human authority, in religious matters, and should be the Lord's freemen, and not the slaves of men.

☞ A new dictionary is necessary to explain Missionary Journals. *Church*, means sect; *destruction of a church*, means the demolition of sectarianism; *disorganize*, means to associate under evangelical principles; and *licentious*, means the voluntary and intelligent submission of men to the authority of Jesus Christ.

EDITOR.

MONTHLY LIST OF RECEIPTS FOR THE CHRISTIAN BAPTIST—*Closing with the 20th March.*

C. Sawyer, Vernon, New York, paid for 5th volume. *David Reed*, Patterson, New Jersey, paid 6th vol. for B. King, Sarah M'Geagh, D. A. Cogan, John Kipp, John Force, and for himself. *Francis Scott* and *D. Copeland*, Bloomfield, Ohio, paid for vols. 3, 4, and 5 each. *James Patton*, P. M. Paris, Ky. paid for J. G Martin, vols. 4 and 5; B B. Todd, 6th vol. P. Payne, 6th vol. W. S. Bryan, 6th vol. *John Berryman*, for 2d, 3d, and 4th; A. Chinn, vols. 3 and 4 *Joseph S. Bryan*, Owingsville, paid in advance for vols. 1, 2, 3, 4, 5, and 6, to be forwarded to him, *N. H. Turner*, Louisa, Virginia, paid 5 dollars for subscribers. *S. J W Fox*, Jordansville, North Carolina, paid for 6th vol. for B. Person and Edmund Smith. Elder *G. B. Craft*, Merrittstown, Pa. paid vols. 3, 4, 5, and 6, for S. Gaddes, dec'd. and vol. 5 for John Shotwell. *Thompson Wallace*, Jefferson, Ohio, paid 5 dollars for subscribers. *A. Shallenberger*, Mount Pleasant, Pa. paid for vols. 5 and 6, for H. Neill; vol. 6, for John Robison; vols. 5 and 6, for A. Stouffer; and vols. 5 and 6, for D. Shallenberger. *H Kurtz* paid for 6th vol. for Abraham Yant, Canton, Ohio. *R. M'Clure*, P. M. Wheeling, Va. paid 5th vol. for John Allen.

NEW AGENTS.

William H. Erwin, Baton Rouge, East Baton Rouge county, Louisiana. Elder John A. Hurst, Forsyth, Monroe co. Georgia. *David Hughes*, Old Court-House, Adams co. Mississippi. J. W. *Setton*, Flat Rock, Bourbon, co. Ky.

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"Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for ye have only one teacher. Neither assume the title of Leader; for "ye have only one leader—the MESSIAH."

Matt. xxiii. 8—10.

"Prove all things: hold fast that which is good."

Paul the Apostle.

PATRIARCHAL AGE—No. VIII.

OUR last number adverted to the *priesthood* of the Patriarchal Age. An objection has been made to one sentence in the 6th No. It is to this sentence: "Not a person on earth believed that the Messiah would die a sin-offering, or rise from the dead, from Eve to Mary Magdalene." If we do not make good this assertion before we finish the Essays on the Jewish and Christian Dispensations, we shall eat it up. "Have patience with me, and I will pay you all." We proceed.

Before the Flood an idea got abroad into the world that some animals were clean and some unclean. This distribution of "birds and beasts" was as *superhuman* as the ordination of sacrifice. Noah made his selection according to it; and in the offering of sacrifices among the Patriarchs, from Noah to Moses, respect was paid to this distinction.

It is an idea which has generally obtained amongst the more learned antiquarians, and which has some confirmation from ancient scripture, that the sacrifices of the godly were all consumed by fire from heaven—such of them, at least, as were of the burnt offering character. How such an idea obtained it would be hard to tell, unless from established fact. We do know most certainly that, in after times, some offerings were consumed by fire from heaven. And in the time of Abraham it appears that fire from heaven consumed some sacrifices. Abraham presented on one altar, at one time, "one heifer, a female goat, and a ram of three years old, a turtle dove, and a young pigeon." The former were all severed, and the birds laid on entire. After the sun set, "a smoking furnace and a burning lamp," or fire, from heaven fell upon these carcases and consumed them. To such offerings as these promises or covenants were usually appended. Thus after Noah had offered a similar sacrifice, God promised a continuation of the seasons without the intervention of a flood—and here to Abraham the promises concerning Canaan were confirmed.

Jacob, in confirmation of his vow, Gen. xxxv. 14. poured oil upon the stone which he had set up. And on another occasion "he set up a pillar in the place where God talked with him, even a pillar of stone; and he poured a drink-offering thereon, and he poured o

thereon." Such were the positive acts of patriarchal worship of the sacrificial kind—*sin-offerings*, *thank-offerings*, *vow*, or *dedication-offerings*.

Some sorts of ablutions or washings were also practised among the patriarchs before the Mosaic economy. "Jacob, in order to prepare his family to offer sacrifice with him upon the altar erected at Bethel, commands them to "change their garments" and "*be clean*," which, as the most learned critics have proved, is equivalent to "*wash yourselves*." All sorts of ancient writers, sacred and profane, viewed the deluge as a *purgation*, or washing, or immersion of the earth. Philo the Jew, and Plato the Greek philosopher, give credit to this idea. It was so referred to by the Apostle Peter. And it is not improbable but the ablutions of the Pagan world originated from this view of the deluge—sanctioned by the practice of the patriarchs.

It would appear also that the *proseuchae* of which we read in the New Testament, or places of prayer, built on hills or by brooks of water, in retired situations, may be traced back as far as the time of Abraham. (Gen. xxi. 35.) "And Abraham planted a grove (or tree) in Beersheba, and there (or under it) he called on the name of the Lord, the everlasting God." From this custom unquestionably arose the corruptions of the Pagan world in consecrating groves and high places to their gods. Such were the religious institutions, and such the venerable customs of the holy men of the Patriarchal Age.

In forming a correct view of the religious character of the ancient nations, it is necessary here to inquire how far the inhabitants of Persia, Assyria, Arabia, Canaan, and Egypt, were affected or influenced by the religious institutions of this period; for these were the first nations whose institutions gave a character to all the nations of the world.

Abraham was the son of Shem by Arphaxad, The Persians were the descendants of Shem by *Elam*. The common parentage of Abraham and the Persians laid a foundation for some similarity in their religion. Abraham's ancestors dwelt in Chaldea, and at the time that God signalized Abraham the Chaldeans had begun to apostatize from the service of the true God. Hence the expulsion of Abraham from among them. But Dr. Hyde and the most learned antiquarians presented document proof that the Persians retained the true history of the Creation and the Antediluvian Age; and so attached were the Persians to the religion of Abraham, that the sacred book which contained their religion is called *Sohi Ibrahim*, *i. e.* the Book of Abraham. For a considerable time after Abraham's day they worshipped the God of Shem, for they did not know all the special communications to Abraham.

The Arabians, down to the time of Jethro, retained the knowledge of the true God. How long after we are not informed; but their religious institutions, as far as we have account, differed little from those practised by Abraham, with the exception of circumcision.

The Canaanites themselves, in Abraham's time, had not apostatized *wholly from* the religion of Shem. The king of Salem was priest of *the Most High God*; and during Abraham's sojourning among them, *they treated him with all respect as a prophet of the true God.*

Even amongst the Philistines at Gerar, Abraham found a good and virtuous king, favored with the admonitions of the Almighty. This he little expected, for he was so prejudiced against those people, that, on entering their metropolis, he said, "Surely the fear of God is not in this place." But he was happily disappointed. For Abimelech, in his appeal to Heaven, says, "*Lord, wilt thou slay a virtuous nation?*" And the Lord did not deny his plea, but heard and answered his request. There appears in the whole narrative no difference in the religious views or practice between Abraham and Abimelech the king of the nation.

The Egyptians too, in the time of Abraham, were worshippers of the true God. In Upper Egypt they refused, as Plutarch informs us, to pay any taxes for the support of the idolatrous worship; asserting that they owned no *mortal*, dead or alive, to be a God. The incorruptible and eternal God they called *Cneph*, who they affirmed had no beginning, and never should have an end. In the first advances to mythology in Egypt, they represented God by the figure of a *serpent*, with the head of a hawk in the middle of a circle. We find no misunderstandings nor difference between Pharoah and Abraham, when the latter went down into Egypt. Indeed, with the exception of the Chaldeans, who were the oldest nation, and the first to introduce idol or image worship, we find a very general agreement in all the ancient nations respecting religious views and practice. And the only defection from the religion of Noah and Shem which we meet with in all antiquity, was that of the Chaldeans.

All the religious rites and usages of the Pagan nations down to the time of Homer, and still later, were very similar to the patriarchal institutions. They offered expiatory sacrifices, deprecations, vows, and ablutions; had altars, priests, and sacred groves; and made the same distinctions between clean and unclean victims. Homer talks of "*hecatombs of bulls and goats;*" "*lambs and goats without blemish.*" And not only the Greek, but the Roman poets, speak of the ablutions, purgations, and sacrifices of ancient times, in such a way as to leave no doubt but that they all came from the same origin.

EDITOR.

COMMUNICATION.

Brother Campbell,

AS society at large, both civil and religious, are engaged in examining the defects in their different constitutions, and the journals teeming with reformers and their essays on reformation, I took up the *Christian Baptist* with a determination of examining the foundation of the editor and his numerous correspondents—and can say that I have been fully compensated for the time I was engaged in this delightful work. The essays by the Editor are truly interesting, both scriptural and rational. Those on the Clergy, the Ancient Order of Things, and the Ancient Gospel, I opine are unanswerable. The Essay on Primitive and Modern Christianity, signed by Philip, is *superexcellent*. He concluded by saying, "This induction may be *pursued to* greater length in some future paper." I searched through *all the volumes* expecting to meet with the author's promise, but

found it not. I still flatter myself that ere long he will give us another essay upon this all-important subject.

In the fourth volume I read an excellent letter signed *Paulinus*, containing some very appropriate remarks upon the present order of things, and a manifest desire for the restoration of the ancient order of things—such as the following: "I am greatly pleased with what appears to be your drift and aim, viz. to clear the religion of Jesus of all the adventitious lumber with which it has been encumbered, and bring back the christian church to its primitive simplicity and beauty.' The essay "on the Jewish Sabbath and the Christian Lord's day" is said to be superlatively excellent. He also speaks of the New Testament being an instrument, the most effectual, for sweeping off all the rubbish which has been gathered from the *old ruins* of *former establishments* to build withal on christian grounds—"that the word of God is the instrument of our regeneration and sanctification, I have no doubt." "It is my wish (says the writer) not only to express my *hearty approbation* of your avowed hostility to certain abuses and follies prevalent in the religious world, but to lend any little aid in my power towards a correction of these evils. Among the objects here alluded to, let me just mention the adoption of creeds and confessions of faith—those fruitful sources of dissention, and *stubborn barriers against the admission of divine light from the word of God*, and the high pretensions of many among the clergy." The most interesting of all with the writer, is, "Such a reformation in the church as shall restore, what you term the *ancient order of things.*" In your opposition to error, he says, "I do not wish to see you abate one jot or tittle of the firmness with which you take your stand, or the keenness with which you make the attack. I would not wish you to cut off the points of your arrows whenever they are directed at error or folly." These independent and truly interesting sayings of Paulinus I am delighted with.

In his second epistle I find other excellent things. "Wherever the New Dispensation comes, it lays hold of every human creature, with the grasp of divine authority, while it presented the exhibition of divine mercy." "I think it is justly due to you to say, that you are an avowed friend to the Spirit's operations in the production of genuine religion." "I am no advocate for the formation of mere theories, nor for compiling abstract truths." "I have no disposition I assure you, to carry the fruits I may be enabled to gather from the tree of life (the Bible) to any distillery." *"O for the time when divine truth, the whole divine truth, shall be relished as coming from God!"* An answer to this aspiration, how important to the well being of the human family? and for the accomplishment of the vows of the writer? I think I discover in this epistle the writer's former opinions somewhat shaken. Whether it was owing to your sweeping the houses of those distillers of alcohol, and the dust got into his his eyes; that he was tippling there, or that he had been pressing *the oil out* of the bean, I am unable to determine. Upon reading *the 5th volume* my opinion is confirmed, there has been a lecture, *caution, admonition*, reproof, or rebuke given him from somewhere. *Mark this:* "He (that is Paulinus) wrote something last year in which he *certainly* went too far. He is now convinced (I am persuaded)

and *guarded* against our friend Campbell's chimeras." After this appeared this excellent writer seems to have wanted confidence in all he undertook to write for the Christian Baptist. Notice the close of his "Essays on the Holy Spirit." Although he did not wish you to abet one jot or little of the firmness of your stand, nor the keenness of your attack, in your 5th letter to Bishop Semple you must have had beards on your arrows, or he could not in justice to his own wishes have complained of the sharpness of your attack upon the ignorance, vice, and immorality of the professors of religion. Every one that has read the Essays of Paulinus no doubt expected to find him not only speaking those excellent things, but doing them! Whether this be the case or not, I cannot say positively. If he is the author of a series of essays published in the *Religious Herald* upon Reformation, signed *Melancthon*, his 4th essay authorizes me to say he is not. Notice the following recommendation. ☞I would respectfully suggest to the Baptist General Convention, at their ensuing meeting, the propriety of adopting a resolution that it is expedient *we* should be supplied with a set of suitable *catechisms*; that they nominate some person or persons for the purpose of *compiling* them; as also a committee of inspection, to whom may be confided the privilege of recommending the compilation to the *use of our churches and our friends throughout the Union.* The General Convention forms, in some sort, a centre of general union amongst us; and a recommendation from that body might have a *powerful and happy influence*, and could not be considered any usurpation of authority. This, it is true, is a little thing; but is intended to form the religious minds of our "little immortals." When we remember what a large tree grows from a little acorn, and when it is full grown in a good soil, that such is its attracting power, that nothing flourishes within its reach, we then are admonished to attend to the seeds we sow, or, in other words, to attend to little things. Is this the way to clear the church of the "adventitious lumber with which it has been encumbered, and bring it back to its primitive simplicity and beauty?" Is this "clearing the religion of Jesus of those abuses and follies prevalent in the religious world?" Is this the way to "sweep off all the rubbish which has been gathered from the *old ruins of former establishments* to build withal on christian grounds?" Is this the instrument of God in regenerating and sanctifying these "little immortals?" Is this the aid he promised you to correct the evils, to wit, creeds and confessions of faith, "these fruitful sources of dissention and stubborn barriers against the admission of divine light from the word of God?" Is this his "*hearty approbation* of your hostility to certain abuses and follies prevalent in the religious world?" Is this the way to "reform the church and restore the ancient order of things?" Is this his "opposition to theories, or *compiling abstract truths?*" Is not this carrying our jugs to the distillery to get alcohol that our "little immortals" may tipple with us? When this little idol is completed, will this be the time when "*divine truth*, the whole of divine truth, shall be relished as coming from God?"

I am put to my wit's end to determine whether the writer of the above recommendation intends a reformation from, or restoration of,

"old ruins of former establishments!" What need can there be of the influence of the Holy Spirit, when it is admitted that these ecclesiastical bodies' recommendation will have "a powerful and happy influence in giving efficacy to these catechisms?" Again, is this the way to correct the evils among the kingdom of the clergy, by soliciting resolutions of adoption to give energy to human productions, committees of inspections, and acknowledging their powerful and happy influence upon their recommendations? Again, what need is there for these catechisms, and recommendations of such powerful and happy influence, when it is admitted wherever the New Dispensation comes it lays hold of *every human creature* with the *grasp of divine authority*, while it presents the exhibition of divine mercy? Is not this an acknowledgment that the New Testament is not sufficient to instruct these "little immortals" in their duty to God? For my part, I think it is a deep reflection upon the wisdom and philanthropy of Jesus Christ, in not giving to these "little immortals" what this writer has considered necessary for their regious education, and, I suppose, for their salvation. "O for the time when divine truth, the *whole* of divine truth, shall be relished as coming from God!"

I do not wish to be understood as finding fault with the essays of Paulinus, though I think his essays on the Holy Spirit are rather too much in the Calvinistic style. But with the recommendation of *Melancthon*, if he is the same writer, there is, to my judgment, a manifest inconsistency. As so much is said about the Holy Spirit's operations in this metaphysical day, I would, in a few words, give my views of what the New Testament teaches:—We must first hear, then believe and reform; then obey, that is, be immersed; then receive the regenerating Spirit, with all its heavenly blessings promised to the believing sons and daughters of Adam. This appears to be so plainly inculcated in the New Testament, that I am astonished that I so long remained ignorant of the gospel, when at the same time professed to be a teacher of it. And for this discovery I am indebted to you, brother editor. Let me conclude in the language of Paulinus, "that you may steer a straight forward course, alike unawed by custom, unprovoked by opposition, unseduced by novelty, is the prayer of yours in the gospel."

A LOVER OF THE WHOLE OF DIVINE TRUTH.

I HAVE often regretted to find the testimony of some eminent witness on one side of some important question—and *his practice on the opposite side.* This, indeed, is a very common occurrence; so common that we are more surprized to find a coincidence between the *verbal profession* and the *actual conduct*, than we are to find a discrepancy. Which of the two *have* the most influence, *and which of* the two *ought* to have the most influence, are two *distinct questions.* Mosheim, for example, in his compend of *ecclesiastical history* of the first centuries, gives a clear and forcible *testimony* against the present order of things, by showing its *entire departure* from the ancient order He shows that the *bishops,* deacons, teaching, exhortation, prayers, praises; and *ndeed, s* orship of the primitive church, were, in eve

grand point, dissimilar to the present. He unequivocally declares the "reformed churches" to be apostates in fact from the ancient order; and yet we find him among the *Rabbins!* What a pity!

A thousand Paidobaptists, too, have declared against *sprinkling*—and still sprinkled infants! And myriads have remonstrated against popery, prelacy, and clerical intrigue; and yet were as full of the Pope as Queen Elizabeth! Whence is it, O Mammon, that thou canst make thy votaries sing with so much sincerity—

"I see the better way, and I approve it too,
"Detest the worse, and still the worse pursue."

Intellect, like conscience, is generally on the right side, and pravity, politics, and the flesh pot on the other. When intellect, conscience, and the stomach are on opposite sides, the latter is sure to be most obstreperous and intriguing. Hence the triumphs of the belly.

As I consider the decisions of the intellect to be the most impartial, it demands from me the greatest respect; though, indeed, I cannot but lament to find so many illustrious instances of the triumphs of the *animal* over the *intellectual* man. I can find the greatest men now living in the religious world, substantially, and some of them most unequivocally, in their public attestations, on the side of the *ancient order of things*. It would astonish many were we to cull out the explicit and forcible attestations to the cause we advocate, from the distinguished men of the last and the present century; to see what agreement in views, both with respect to the ancient order of things, and the issue of the present contests. We do not say that every man who asserts some grand fundamental truth, sees its bearings; nor will we affirm that they are all, from appetite, avarice, or ambition, blinded against its connexion and authority. But one thing I will say, that I can find assertions and explicit declarations in the writings of such men as Dr. Adam Clarke, Thomas Scott, Messrs. Hall and Irving, and Dr. Chalmers, as, carry them out to their literal and legitimate issue, would subvert all the glittering schemes of the day, and leave in lieu of them all nought but the *ancient gospel and the ancient order of things!*

The following extract from Chalmer's Essay on the Evidences of Christianity, is deserving of the attention and strict perusal of all the readers of this work:—

"WHAT is the reason why there is so much more unanimity among critics and grammarians about the sense of any ancient author, than about the sense of the New Testament. Because the one is made purely a question of criticism: the other has been complicated with the uncertain fancies of a daring and presumptuous theology. Could we only dismiss these fancies, sit down like a school-boy to his task, and look upon the study of divinity as a mere work of translation, then we would expect the same unanimity among christians that we meet with among scholars and *literati about* the system of Epicurus or philosophy of Aristotle *But here lies* the distinction betwixt the cases. When we find out, *by a critical* examination of the Greek of Aristotle, that *was his meaning,* and such his philosophy, the result carries

authority with it, and our mind retains the congenial liberty of its own speculations. But if we make out by a critical examination of the Greek of St. Paul, that such is the theology of the New Testament, we are bound to submit to this theology; and our minds must surrender every opinion, however dear to them. It is quite in vain to talk of the mysteriousness of the subject, as being the cause of the want of unanimity among christians. It may be mysterious, in reference to our former conceptions. It may be mysterious in the utter impossibility of reconciling it with our own assumed fancies, and self-formed principles. It may be mysterious in the difficulty which we feel in comprehending the manner of the doctrine, when we ought to be satisfied with the authoritative revelation which has been made to us of its existence and its truth. But if we could only abandon all our former conceptions, if we felt that our business was to submit to the oracle of God, and that we are not called upon to effect a reconciliation betwixt a revealed doctrine of the Bible, and an assumed or excogitated principle of our own; then, we are satisfied, that we would find the language of the Testament to have as much clear, and precise, and distinctive simplicity, as the language of any sage or philosopher that has come down to our time."

"Could we only get it reduced to a mere question of language, we should look at no distant period for the establishment of a pure and unanimous christianity in the world. But, no. While the mind and the reasoning of any philosopher is collected from his words, and these words tried as to their import and significancy upon the appropriate principles of criticism, the mind and the reasoning of the Spirit of God is not collected upon the same pure and competent principles of investigation. In order to know the mind of the Spirit, the communications of the Spirit, and the expression of these communications in written language, should be consulted. These are the only data upon which the inquiry should be instituted. But, no. Instead of learning the designs and character of the Almighty from his own mouth, we sit in judgment upon them, and make our conjecture of what they should be, take the precedency of his revelations of what they are. We do him the same injustice that we to do to an acquaintance, whose proceedings and whose intentions we venture to pronounce upon, while we refuse him a hearing, or turn away from the letter in which he explains himself. No wonder, then, at the want of unanimity among christians, so long as the question of "What thinkest thou" is made the principle of their creed, and, for the sake of criticism, they have committed themselves to the endless caprices of the human intellect. Let the principle of "what thinkest thou" be exploded, and that of "what readest thou" be substituted in its place. Let us take our lesson as the Almighty places it before us, and, instead of being the judge of *his conduct*, be satisfied with the safer and humbler office of being *the interpreter* of his language"——

"*We must bring* a free and unoccupied mind to the exercise. *t must not be the* pride or the obstinacy of self-formed opinions, or *e haughty* independence of him who thinks he has reached the

manhood of his understanding. We must bring with us the docility of a child, if we want to gain the kingdom of heaven. It must not be a partial, but an entire and unexcepted obedience. There must be no garbling of that which is entire, no darkening of that which is luminous, no softening down of that which is authoritative or severe. The Bible will allow of no compromise. It professes to be the directory of our faith, and claims a total ascendancy over the souls and the understandings of men. It will enter no composition with us or our natural principles. It challenges the whole mind as its due, and it appeals to the truth of heaven for the high authority of its sanctions. "Whosoever addeth to, or taketh from, the words of this book, is accursed," is the absolute language in which it delivers itself. This brings us to its terms. There is no way of escaping after this. We must bring every thought into the captivity of its obedience, and, as closely as ever lawyer stuck to his document or his extracts, must we abide by the rule and the doctrine which this authentic memorial of God sets before us."

"Now we hazard the assertion, that, with a number of professing christians, there is not this unexcepted submission of the understanding to the authority of the Bible; and that the authority of the Bible is often modified, and in some cases superseded, by the authority of other principles. One of these principles is, the reason of the thing. We do not know if this principle would be at all felt or appealed to by the earliest christians. They turned from dumb idols to serve the living and the true God. There was nothing in their antecedent theology which they could have any respect for: nothing which they could confront, or bring into competition with the doctrines of the New Testament. In these days, the truth as it is in Jesus came to the minds of its disciples, recommended by its novelty, by its grandeur, by the power and recency of its evidences; and, above all, by its vast and evident superiority over the fooleries of a degrading Paganism. It does not occur to us, that men in these circumstances would ever think of sitting in judgment over the mysteries of that sublime faith which had charmed them into an abandonment of their earlier religion. It rather strikes us that they would receive them passively; that, like scholars who had all to learn, they would take their lesson as they found it; that the information of their teachers would be enough for them; and that the restless tendency of the human mind to speculation, would for a time find ample enjoyment in the rich and splendid discoveries, which broke like a flood of light upon the world. But we are in different circumstances. To us, these discoveries, rich and splendid as they are, have lost the freshness of novelty. The sun of righteousness, like the sun in the firmament, has become familiarized to us by possession. In a few ages, the human mind deserted its guidance, and rambled as much as ever in quest of new speculations. It is true that they took a juster and a loftier flight since the days of Heathenism. *But it was only* because they walked in the light of revelation. *They borrowed of* the New Testament without acknowledgment, *and took its* beauties and its truths to deck their own wretched

fancies and self-constituted systems. In the process of time the delusion multiplied and extended. Schools were formed, and the way of the Divinity was as confidently theorized upon, as the processes of chymistry, or the economy of the heavens. Universities were endowed, and natural theology took its place in the circle of the sciences. Folios were written, and the respected luminaries of a former age poured their *a priori* and their *a posteriori* demonstrations on the world. Taste, and sentiment, and imagination, grew apace; and every raw untutored principle which poetry could clothe in prettiness, or over which the hand of genius could throw the graces of sensibility and elegance, was erected into a principle of the divine government, and made to preside over the councils of the Deity. In the mean time, the Bible, which ought to supersede all, was itself superseded. It was quite in vain to say that it was the only authentic record of an actual embassy which God had sent into the world. It was quite in vain to plead its testimonies, its miracles, and the unquestionable fulfilment of its prophecies. These mighty claims must be over, and be suspended, till we have settled—what? the reasonableness of its doctrines. We must bring the theology of God's ambassador to the bar of our self-formed theology. The Bible, instead of being admitted as the directory of our faith upon its external evidences, must be tried upon the merits of the work itself; and if our verdict be favorable, it must be brought in, not as a help to our ignorance, but as a corollary to our demonstrations. But is this ever done? Yes! by Dr. Samuel Clarke, and a whole host of followers and admirers. Their first step in the process of theological study, is to furnish their minds with the principles of natural theology. Christianity, before its external proofs are looked at or listened to, must be brought under the tribunal of those principles. All the difficulties which attach to the reason of the thing, or the fitness of the doctrines, must be formally discussed, and satisfactorily got over. A voice was heard from heaven, saying of Jesus Christ, "This is my beloved Son: hear ye him." The men of Galilee saw him ascend from the dead to the heaven which he now occupies. The men of Galilee gave their testimony; and it is a testimony which stood the fiery trial of persecution in a former age, and of sophistry in this And yet, instead of hearing Jesus Christ as disciples, they sit in authority over him as judges. Instead of forming their divinity after the Bible, they try the Bible by their antecedent divinity; and this book, with all its mighty train of evidences, must drivel in their antichambers, till they have pronounced sentence of admission, when they have got its doctrines to agree with their own airy and unsubstantial speculations."

"We do not condemn the exercise of reason in matters of theology. It is the part of reason to form its conclusions, when it has data and evidences before it. But it is equally the part of *reason to abstain* from its conclusions, when these evidences are *wanting*. Reason can judge of the external evidences for christianity, because it can discern the merits of human testimony; and it can perceive the truth or the falsehood of such obvious

credentials in the performance of a miracle, or the fulfilment of a prophecy. But reason is not entitled to sit in judgment over these internal evidences, which many a presumptuous theologian has attempted to derive from the reason of the thing, or from the agreement of the doctrine with the fancied character and attributes of the Deity. One of the most useful exercises of reason, is to ascertain its limits, and to keep within them, to abandon the field of conjecture, and to restrain itself within that safe and certain barrier which forms the boundary of human experience. However humiliating you may conceive it, it is this that lies at the bottom of Lord Bacon's philosophy, and it is to this that modern science is indebted for all her solidity and all her triumphs. Why does philosophy flourish in our days? Because her votaries have learned to abandon their own creative speculations, and to submit to evidences, let her conclusions be as painful and as unpalatable as they will. Now all that we want is to carry the same lesson and the same principle to theology. Our business is not to guess, but to learn. After we have established christianity to be an authentic message from God upon those historical grounds,—when the reason and experience of man entitle him to form his conclusions,—nothing remains for us, but an unconditional surrender of the mind to the subject of the message. We have a right to sit in judgment over the credentials of Heaven's Ambassador, but we have no right to sit in judgment over the information he gives us. We have no right either to refine or to modify that information, till we have accommodated it to our previous conceptions. It is very true, that if the truths which he delivered lay within the field of human observation, he brings himself under the tribunal of our antecedent knowledge. Were he to tell us, that the bodies of the planetary system moved in orbits which are purely circular, we would oppose to him the observations and measurements of astronomy. Were he to tell us, that in winter the sun never shone, and that in summer no cloud ever darkened the brilliancy of his career, we would oppose to him the certain remembrances, both of ourselves and of our whole neighborhood. Were he to tell us, that we were perfect men, because we were free from passion, and loved our neighbors as ourselves, we would oppose to him the history of our own lives, and the deeply-seated consciousness of our own infirmities. On all these subjects we can confront him; but when he brings truth from a quarter which no human eye ever explored, when he tells us the mind of the Deity, and brings before us the counsels of that invisible Being, whose arm is abroad upon all nations, and whose views reach to eternity, he is beyond the ken of eye or of telescope, and we must submit to him. We have no more right to sit in judgment over his information, than we have to sit in judgment over the information of any other visiter who lights upon our planet, from some distant and unknown part of the universe, and tells us what worlds roll in these remote tracts which are beyond the limits of our astronomy, and how the Divinity peoples them with his wonders. Any previous conceptions of ours are of no more value than the fooleries of an infant; and should we offer to reason or to modify upon the

strength of our conceptions, we would be as unsound and as unphilosophical as ever schoolman was with his categories, or Cartesian with his whirlpools of ether."

"Let us go back to the first christians of the Gentile world. They turned from dumb idols to serve the living and the true God. They made a simple and entire transition from a state as bad, if not worse, than that of entire ignorance, to the christianity of the New Testament. Their previous conceptions, instead of helping them, behoved to be utterly abandoned; nor was there that intermediate step which so many of us think to be necessary, and which we dignify with the name of the rational theology of nature. In these days, this rational theology was unheard of; nor have we the slightest reason to believe that they were ever initiated into its doctrines, before they were looked upon as fit to be taught the peculiarities of the gospel. They were translated at once from the absurdities of paganism to that christianity which has come down to us, in the records of evangelical history, and the epistles which their teachers addressed to them. They saw the miracles; they acquiesced in them, as satisfying credentials of an inspired teacher; they took the whole of their religion from his mouth; their faith came by hearing, and hearing by the words of a divine messenger. This was their process, and it ought to be ours. We do not see the miracles, but we see their reality through the medium of that clear and unsuspicious testimony which has been handed down to us. We should admit them as the credentials of an embassy from God. We should take the whole of our religion from the records of this embassy; and, renouncing the idolatry of our own self-formed conceptions, we should repair to that word, which was spoken to them that heard it, and transmitted to us by the instrumentality of written language. The question with them was, What hearest thou? The question with us is, What readest thou? They had their idols, and they turned away from them. We have our fancies, and we contend, that, in the face of an authoritative revelation from heaven, it is as glaring idolatry in us to adhere to these, as it would be were they spread upon canvass, or chiseled into material form by the hands of a statuary."

For the Christian Baptist.

ELECTION—NO. II.

THE election taught by the college men contemplates all the righteous, from Abel to the resurrection of the dead, as standing in the relation of elect persons to God; than which nothing can be more opposed to fact and scripture: for though Abel, Enoch, and Noah were worshippers of the true God, they were not elect men; nay, though Melchisedeck himself, king of Salem, was at once priest of the Most High God, and the most illustrious type of Messiah; though he received tithes of Abraham, blessed him, and, *as Paul informs us*, was greater than he; yet neither Melchisedeck *nor any of the* numerous worshippers for whom he officiated in *the quality* of God's priest, did ever stand in the relation of elect

worshippers in the scripture sense of the word elect. Abraham was the first elect man; and it remains for those who assert the contrary of this, to prove their proposition—a thing they never can do by scripture.

The elect institution reared upon the patriarch Abraham, and which has been made the deposite of covenants, laws, services, glory, and promises, is quite distinct from the general righteousness of the world, whether that righteousness may have been derived from revelations made to men before the commencement of the elect institutions, or afterwards from traditions, or from an apprehension of God's existence derived from the face of nature, the currency of events, and the nature of human society among Gentiles, ancient and modern. I say the election is a *sui generis* institution, in which the worshipper does not, with the uncertainty of a Mahometan idolator, a Chinese or Japanese, ask the remission of sins; but in which this blessing is stable and certain, secured to him by the promise and oath of God, two immutable things, by which it was impossible for God to lie, that the man might have strong consolation, who has fled into this institution for refuge to lay hold of the hope set before him in the gospel; which is the second apartment of the elect building, as Judaism was the first,—"In *thee* shall all the families of the earth be blessed"—a promise made to no other institution.

In our last essay we ascertained two of the six things suggested to us by the term election, viz. that the living *God* was the *elector*, and that *Abraham* was the *first elect person;* and now if we ask when it began and when it shall end, I answer, first, that election will close at the end of the world—all the gracious purposes of the institution will be accomplished at that time—false religion and bad government—the domination of political and trading influences—and every thing which opposes itself to the religion and authority of this institution—shall have been put down; and angels and men shall behold this truth, that the God of Abraham is the true God, and Jesus the Messiah his Son; and that Mahomet and Confucius, Zoroaster and Brahama, were self-created Apostles.

As for the commencement of the election, if Abraham was the first elect person, as we see he was, it follows this must have been when God called that patriarch from his native country to be the head of the elect people: "Now the Lord had said unto Abraham, Get thee out of thy country and from thy father's house unto a land that I will show thee, and I will make of thee a great nation; and I will bless thee, and make thy *name great*, and *and thou shalt be a blessing;* and I will bless them that bless thee, and curse them that curse thee; and *in thee* shall all the families of the earth be blessed." Gen. xii. Here, then, is the commencement of that institution which is finally to triumph over imposition and falsehood.

It only remains for us to speak of the great and illustrious purposes for which God has set up this institution in the earth, and finally of the principle on which a man of any nation may be admitted to the privileges of it, viz. the remission of sins, &c. &c. First, then, in regard to the ends of the election, I say, it is to

blessing of mankind—"In thee shall all the families of the earth be blessed." This is God's declared purpose in regard to mankind by the institution called "the election;" consequently its purpose is not (like the election of Edwards, Calvin, and others,) to exclude, curse, and destroy; but to gather, to bless, and to save! "*in thee shall all the nations of the earth be blessed*"—"*I will make thee a blessing.*" Abraham, Isaac, and Jacob, then, were not chosen of God for the mean partial purpose of being *dragged* into heaven, will or no will, on the principle of final perseverance; but for the general and benevolent purpose of saving mankind by an institution of which they were made the root or foundation. While the pulpit of fatalism represents the God of heaven both partial and cruel, the scriptural election furnishes us with the fairest specimen of his peerless impartiality and philanthropy: the lineaments of the divine character is in nothing more effulgent than in the blessing of the nations on the principles of an election, because it represents the Most High as anticipating the alienations and apostacies of his self-willed and unhappy creatures, running into all the idolatries and consequent immoralities of Assyria, Persia, Greece, Rome, &c. &c. and then providing for their redemption from these things by this elect institution, in which he had deposited a correct theology and the principles of a pure morality to be preached to the world in the fulness of time, *i. e.* after the wisdom of this world, viz. philosophy, government, and idolatry had been sufficiently proved incompetent to the purification and elevation of the human family.

I am sure our Heavenly Father in all this has shown the wisdom and prudence of one who hides a piece of leaven in three measures of meal until the whole be leavened. He has treated the rebellious and refractory nation of the Jews as a woman would a bowl of meal set down by the fireside, with the leaven in it, and turned, and warmed, and tended, until the leavening process has commenced, in order that the whole mass may be more speedily and certainly transformed; yet after all, it would scarcely work in us, so dead are we to heavenly things. Nevertheless the principles of this establishment, the church, must prevail—idolatry must be put down—the knowledge of God must cover the earth—the saints must obtain the government of the world—righteousness run down like a river, and peace like a flowing stream.

Having ascertained, in a summary way, the elector, the *person* elected, the ends of the election, the time when it began and when it shall end, I shall speak of the principle on which it proceeds, and also on the sovereignty of God, and where it obtains in our religion, in some subsequent numbers. I only observe here that Calvinistic election exhibits the divine sovereignty in a point in which it by no means obtains in christianity. It is not exhibited *in a* capricious choice of this, that, and the other person, and passing by others, as Calvinism would and does have it; but in the *justification of sinners* of all nations on the principle of faith, as *will appear by* and by, an act of God's sovereignty, which was *very displeasing* to the Jews.

I shall close this paper with an observation or two for the reflection of the reader, until the appearance of the next number. First, then, it ought to be observed that scriptural election is managed entirely on the plan of political election, the ends thereof being the general welfare of the nations—"In thee shall all the families of the earth be blessed."

2d. Whether a man can believe, *i. e.* imbibe the electing principle, is never answered in the Holy Scriptures—for this substantial reason, that, in it, it is never asked. This is an unlearned question of modern Divinity, (*i. e.* Devility, if such a word or thing there be) and could be agitated only by fools and philosophers; all the world knowing that we must believe what is proved. Whether we will always act according to our rational and scriptural belief, is another question which the reader may answer by making an appeal to his own conscience. If we would, how many would immediately be baptized into Jesus Christ! PHILIP.

THE PEDOBAPTIST.

THE "*Pedobaptist.*" No. 1. has appeared; and, like every thing of the sort, will do good as well as evil. In its direct influence it is calculated to enslave the ignorant and unwary: in its indirect influence it will create suspicions in such as dare to presume to think, and in its efforts to lull the conscience of hereditary Paidobaptists, it will awaken doubts where there were none before. Whether as an earnest of its future harvest, I presume not to say; but so it came to pass, that one Presbyterian, who I think had agreed to print the "Pedobaptist," was immersed just after the appearance of its first number. For on his going down into the water to be immersed, it was discovered that the first number of the "Pedobaptist" was in his hat. A dangerous place, indeed, to carry Paidobaptists! From this drop we might expect a shower. Indeed I would not be astonished if this work should make many Paidobaptists.

It gives up the point in the very first number; that is, it pretends to adduce no direct positive precept nor example *for the sprinkling of an infant.* It gives up the point in another way, which I am astonished has so long escaped the notice of the Baptists. It does not even pretend to *infer* the rite from any one portion of scripture in either Testament. The "Pedobaptist" acts a sort of double sophist. He neither adduces command, precedent, example, nor *inference* for infant sprinkling from any one inspired writer. *Inference sprinkling* is but *one rite,* and as such, if proved by inference, it ought to be inferred from some one passage of scripture. But this has never been attempted, as far as I know, by any Paidobaptist writer. Why, then, do they talk so much about *inferring,* and the validity of *inference,* you will ask, if they do not, at least, pretend to infer it? Because they despair of imposing it upon mankind in any other way than by *inference;* and few understand logic or the art of reasoning so well as to perceive *that the whole must* be in the premises. In this way I doubt not *many honest Paidobaptists* impose upon themselves. The sophism *is this: Infant sprinkling* is *one* rite, and ought to be all infer

from one passage of scripture. This they are conscious cannot be done, and therefore cut the rite into two; and then infer the infant from Moses, and the sprinkling from Paul; or they pretend to find an infant in Jesus' arms, and then find sprinkling in Isaiah; and by bringing the infant in Jesus' arms, and the "*sprinkling many nations*" in Isaiah, they put these two together, and having glued them fast, there stands infant sprinkling upon *two legs!* one resting upon the Old Testament and the other upon the New.

Now, gentlemen, as you profess logic as well as *divinity*, I will try you here. It is conceded by you that you have neither command nor precedent for infant sprinkling: do, then, give me one passage of scripture in Old Testament or New, and I will say you deserve more respect from us than all your predecessors. I only ask for *one* inference. Dont say you have a hundred. One will do. And I will stake all my pretensions to logic upon this assertion, that you cannot produce one logical inference from the whole Bible, Old and New Testament, in support of infant sprinkling.

EDITOR.

PAIDOBAPTIST LOGIC.

THE following extract from page 16, No. 1, of the *Paidobaptist*, is a beautiful sample of Paidobaptist logic. Whether Paul would have placed this under the head of "science falsely so called," or of "old wives' fables," I leave to every reader:—

"INFANTS—WHERE FOUND.

"*Four places where Infants are found, and two where they are not found.*

"1st. Infants of believers were found in the church *before* the coming of our Saviour.

"2. Infants of believers are found in the Methodist, Presbyterian, Episcopalian, and other Pedobaptist churches, *since* the coming of our Saviour.

"3. Infants were found in the Saviour's arms when he was on earth.

"4. Infants are in heaven.

"*Where Infants are not found.*

"1. They are not found in the land of Despair.

"2. They are not found in the Baptist Church."

I will ask, *Where Infants were not found?*

1. They were not found in the garden of Eden.

2. They were not found in Noah's ark "*a type of something.*"

3. They were not found in the Patriarchal Church, from Noah to Abraham.

4. They were not found subjects of *any rite* for 2000 years.

Where Infants were found.

1. They were found in the Jewish commonwealth.

2. They were found in the Ishmaelitish tribes.

3. They are found in the Mahometan church.

5. They are found in the Presbyterian church.

6. They are found in Sodom and Gomorrah.

Besides these places, they are found in a hundred other places, *too tedious to* mention. And what does this prove! It proves that

because the infants of believers and unbelievers were found in the Jewish congregation, so they ought to be found in the Christian church. Because they were found in Sodom and Gomorrah, therefore they ought to be found in Christian synagogues. Admirable logic!! We seriously request the Paidobaptist editor to insert Dr. Straith's critique found in this number, and to inform their readers that he is an impartial witness of their own party.

NEW TRANSLATIONS.

EVANS, in his Sketch of the Christian Sects, page 145. makes the following remarks on translations of the Scriptures:—

"Our English translation of the Bible was made in the time and by the appointment of James the First. According to Fuller, the list of the translators amounted to forty-seven. This number was arranged under six divisions, and several parcels of the Bible assigned them. Every one of the company was to translate the whole parcel; then they were to compare these together, and when any company had finished their part they were to communicate it to the other companies, so that nothing should pass without general consent. The names of the persons and places where they met together, with the portions of scripture assigned each company, are to be found in *Johnson's Historical Account of the several Translations of the Bible.* These good and learned men entered on their work in the spring, 1607, and three years elapsed before the translation was finished.

"From the mutability of language, the variation of customs, and the progress of knowledge, several passages in the Bible require to be newly translated, or to be materally corrected. Hence, in the present age, when biblical literature has been assiduously cultivated, different parts of the sacred volume have been translated by able hands. The substituting a new translation of the Bible in the room of the one now in common use, has been much debated. Dr. Knox, in his ingenious essays, together with others, argues against it; whilst Dr. Newcome, the late Lord Primate of Ireland, the late Dr. Geddes, of the Catholic persuasion, and the late Rev. Gilbert Wakefield, contended strenuously for it. The correction of several passages, however, would deprive Deists of many of their objections, prevent christians from being misled into some absurd opinions, and be the means of making the scriptures more intelligible, and consequently more beneficial to the world.

"Dr. Alexander Geddes, at his decease, had got as far as the *Psalms* in the translation of the Old Testament. Dr Newcome and Mr. Wakefield published entire translations of the New Testament. The Reverend Edmund Butcher, also, of Sidmouth, has laid before the public a *Family Bible*, in which many of the errors of the common translation are corrected, and notes added by way of illustration, whilst the text, broken down into daily lessons, is happily adapted to the purpose of family devotion."

ANCIENT ORDER OF THINGS—No. XXIX.

DISCIPLINE OF THE CHURCH—*No. VII.*

Queries for the Christian Baptist—continued.

Query 25.—SHOULD a member be excluded from a christian church, who only, once in a while, attends the meeting of the brethren; when, in other respects, his conduct is orderly?

Answer.——We are not aware of the importance of the question, unless we form a correct view of the nature of the christian institution. Amongst some sects, and in some churches, they have agreed to meet once-a-fortnight, or once-a-month, and only require their members thus periodically to assemble. They censure those who depart from the covenant of the church, or those who do not assemble 12 or 24 times a-year. But the Head and Founder of the christian religion disclaims both the covenant and practice of such assemblies. The covenant and the practice are in direct contravention of his authority and design. If, then, the whole church meets once-a-month, faithfully and fully according to the covenant, they are in a sort of mutiny against the Captain, or in a state of rebellion against the King. For they have neither his promises, blessing, nor presence, when they wittingly and cordially agree to neglect the weekly assembling of themselves together. They might as scripturally expect his countenance, blessing, and presence, should they agree to one annual or semi-annual meeting during their lives. The platform, as well as the practice, is antiscriptural. And I do not see why a church who agrees to meet once-a-month, should censure any member who will only visit them once a-year. The same license for transgressing, which they claim for themselves, will equally tolerate him. But, I think, this matter is clearly proved in the preceding volumes of this work, if any thing is proved in it, viz. That the whole system of monthly meetings for business and to hear a text explained, is as foreign from the christian institutes as transubstantiation, consubstantiation, Christmas or Easter carnivals. Viewing, as I do, the custom of assembling monthly for business and preaching, to be a branch from the same root from which spring Lent, Easter, Christmas, Whitsunday, and Good Friday. I could not blame the delinquent more than the observer of this tradition of the fathers. But where an assembly, constituted upon the traditions of the Apostles, agrees to meet every Lord's day, the person who willingly, for weeks, forsakes the assembling of the saints, is on the high road to apostacy. This Paul avows by his connecting with exhortation to perseverance, and dehortations against apostacy, his remonstrance against forsaking the assembling of themselves together. No person who detaches himself from a christian assembly for his ease or any worldly concern, can deserve the confidence of his brethren, any *more than* a wife who deserts the bed and board of her husband, *or a child who*, in his minority, deserts the table and fireside of his *father and* mother, can deserve the confidence and affection of *those relatives* they have forsaken. Nor can a church consistently

regard and treat as brethren those who do not frequent their stated solemnities. Such absentees are to be dealt with as other offenders; and if reformation be not the result, they are as worthy of exclusion as other transgressors. Demas was as much of an apostate as Hymeneus and Philetus.

Few christians seem to appreciate the wisdom and benevolence of the Great Founder of the christian institution exhibited most impressively in this instance, in laying the disciples under the blissful necessity and obligation of keeping up a spirited social intercourse. The grand design of the christian institution is to draw us to a common centre, in approaching which we approximate towards each other in every step. Thus, with the great fountain of life and happiness in view, in soaring to it we are necessarily elevated together above earthly influences, and drawn together by ties and considerations which draw all hearts and hands to the throne of the Eternal. Now the christian institution is the most social thing under the heavens—But to substitute hearing the same sermon, subscribing the same covenant, and going to the same meeting place, in lieu of the social institutions of the kingdom of heaven, is to substitute a spider's thread for a cable to retain a ship to her anchorage during a tempest. Nothing is more unlike the christian kingdom than the dry, cold formalities which appear in the inside of a Baptist or Presbyterian meeting house. The order within the walls is as near to the order of a country school, abating the ardor of youth, as it is to the order of that house over which the Son of God presides; "whose house are we, if we hold fast our begun confidence unshaken to the end."

Men depart as far from nature as they do from christianity in conforming to the regulations of the *Geneva* school. The doctrine is as cold as moonshine, and the initiated in their arrangements and order are like so many icicles hanging to the eaves of a house in a winter's morning, clear, cold, formal, in rank and file; but they will break rather than bend towards each other. A tree frog is generally the color of the timber, rail, or fence on which it is found. So are the Baptists. They are, in these regions, generally the offspring, or converts from the Presbyterian ranks, and they wear the same visage in their order, except with this small difference, that the Baptists build their meeting houses near ponds or rivers, while the Presbyterians build theirs on the tops of the hills.

But were christians to get into the spirit of the institution of the Great *Philanthropist*, they would have as much relish for the weekly meeting in honor of the resurrection of their chief, and in anticipation of their own, as the stranger has for the sweet word *home*. But so long as like the Jews they meet in memory of the reason assigned in the fourth commandment, or by an act of congress, they will have nothing to fire their zeal, kindle their love, animate their strains, or enlarge their hopes. And as demure and silent as Quakers, except when the parson, who has a plenary inspiration, is present, they will sit or stand, as the case may be, until they hear the sermon, and all the appurtenances thereunto belonging. Now if such persons were to be translated into an old fashioned christian assembly, they would

be as much astonished with the natural simplicity, affection, and piety of the worshippers, as a blind man would be on the recovery of his sight.

To return to the point—Were a member of a family to be missing from table ten times a week, or twice a day, would we not at last inquire for his health or cause of his absence, and visit him accordingly? Most certainly we would. Why not then exhibit the same concern for a member of Christ's family? Absence from the table always exhibits a want of appetite, or some more pressing call. On either hypothesis, when a member is missing, it deserves inquiry—and when the true cause is ascertained, it demands a suitable treatment. But that stiffness and formality which are now the mode, and the want of due regard to the nature, design, and authority of every part of the christian institution, lead us into a practice alike repugnant to reason and revelation.

Query 26—Should the majority govern in all cases, or should unanimity be considered indispensable in all matters which come before the church?——[*Indiana.*]

Answer.—Carrying matters by a numerical force, or by a majority of votes, is very natural under popular governments. And as the Baptists have very generally been republicans in politics, they are republicans in ecclesiastics. And, indeed, in all matters of a temporal nature, there seems to be no other way of deciding. Yet it does not well consort with the genius of christianity to carry a point by a majority. Where the law and testimony are either silent or not very explicit upon any question, reason says that we ought not to be either positive or dictatorial. There are but some hints and allusions to be found in the New Testament on this subject. Perhaps the reason is, that the churches set in order by the Apostles had not much occasion for the resolution of such queries. There was not so much left to their decision, as, in our superior sagacity, we have found necessary. As the government was on the shoulders of the Great King, the church had not so much to do with it as we moderns imagine. Some things, it is true, are left to the brethren; such as the reception of members, the selection of persons to offices, and the arrangements which are purely secular. The former in their nature require unanimity—the latter may dispense with a majority. In receiving a member, he must be received by all, for all are to love and treat him as a brother. In selecting a person to an office, such as the bishops, deacons, or that of a messenger, there is not the same necessity; yet a near approach to unanimity is absolutely necessary, and if attainable, is much to be preferred. But in matters purely *secular*, such as belong to the place of meeting, and all the prerequisites, circumstances, and adjuncts, there is not the same necessity for a full unanimity. To require a unanimity in all questions which we moderns bring into our churches, is to require an impossibility. But in secular affairs, in the primitive church, what we call a committee, or arbitrators, were chosen, and some of the questions which we *submit to the* brotherhood were submitted to the rulers or bishops. *Take out of the* church's business what the ancients referred to a *committee*, and what belonged to the bishops, there is not so much *left to quarrel* about. The overseers or rulers were only in such

matters executors of the law of the sovereign authority. When a man was proved to be a drunkard, or a reviler, or a fornicator, it was not to be submitted to the vote of the brotherhood whether he ought to be expelled. When a man came forward and was born of water, or immersed into the faith in the presence of a church, it was not to be decided by a vote whether he should be received into the society. When a child is born into a family, it is not to be voted whether it shall be received into it. It is true that when a man is born into the kingdom of heaven, it may be necessary for him to apply, and to be received into some particular congregation, in which he is to be enrolled, and in fellowship with which he is to walk; and then he must be unanimously received. But it is worthy of remark that a large share of brotherly love, and the not laying an undue stress upon a perfect unanimity will be more productive of it than we are aware of, and the more it is sought after in a contrary spirit, the more difficult it will be to obtain. EDITOR.

FOR THE CHRISTIAN BAPTIST.

Mr. Editor,

IN your Essay No. VI. on the "Discipline of the Church," in the March number of the "Christian Baptist," I discover that you have taken an improper view of the question which lately called forth a little discussion by "Herodion" and myself. He does, indeed, maintain the *affirmative* of the question, "Does the expulsion of a member from an individual church of the Baptist faith and order, exclude him from fellowship with the whole denominations?" and is, moreover, favorable to *appeals*, in some cases, to Associations, for the adjustment of differences: but, it was not from any thing said by *me*, that you received the impression that I approve of *appeals to "co-ordinate and sister churches.* You probably received it from "Herodion" himself, who supposed *that* to be my alternative, if I rejected his opinion.

What I contend for, is this, and if I am wrong, I am open to conviction, and shall be pleased to be corrected by those who are more experienced and better taught. If one congregation of professing, immersed believers, should take it into their head, to exclude a brother, for any opinion or practice of his, derived from the scriptures, supported thereby, or not contradictory thereto,—such expulsion ought not to bring upon him the discountenance of other congregations or individuals. Let us suppose him expelled, merely because he believes that the proper exposition of scripture is by paragraphs, and not by texts,—that bread should be broken by disciples, not once-a-month or quarter, but on the first day of each week,—or that no covenant or by-laws are necessary in church government, but the New Testament alone. Shall he be frowned on as heretical and disorderly, by the whole community; or may he not with propriety be received into another congregation more liberal, or whose views of the gospel are more coincident *with his own?* This latter is the opinion maintained by me. The *supposition* that expulsions for such causes, are not to be apprehended, and could not produce the withdrawment of favor

other congregations, is contradicted by experience and facts, if report is true.

Notwithstanding your remarks in the following sentences,—"Herodion feels the want of horns, and would have the creature furnished with at least one which he might occasionally use. My brother of the Herald would wish to feed the stag well, but would still be sawing off the horns: perhaps I may wrong him in so saying, for indeed he is very modest about it; but, for my part, I do not love even an *image of the beast.*" I say, notwithstanding these remarks, I am persuaded that, in relation to this subject your opinions and my own are exactly the same. If not, I should be pleased to know what are yours.

RELIGIOUS HERALD.

Richmond, March 14, 1829.

DESULTORY REMARKS.

Bethany, April 6th, 1829.

TO-MORROW, Deo volente, I depart from home for Cincinnati, in the expectation of meeting there the Champion of Infidelity in two continents. I want something to complete the May number of this work, and finding my mind dissipated on a variety of concerns and topics, I cannot bring it to bear upon any one with any degree of energy. I this moment snatched my pen, determined to write something; and now that I have it in my fingers, I can find nothing to write. I have sometimes advised young public speakers when they began to excuse themselves for having nothing to say, to tell their audience how unprepared they were, and then to go into a detail of the reasons why they were destitute of any thing worthy of utterance or hearing. It occurs to me that the philosophy which authorizes such a course in public speakers, on certain occasions, will equally apply to a writer for the public. And, perhaps, in going into such a detail a person may find something worthy of being heard or read. Now, to make an experiment, I have said that the reason why I cannot bring my mind to bear upon any topic, is, that the different excitements which a thousand little things unworthy of being told present, have exhausted all those energies of thought which lead into regular trains of reflection, and, without which, no point can be carried which requires systematic ratiocination. But, like the needle touched with the magnet, which, though made to vibrate from point to point, settles to the pole; so my mind tends to the great question which engrosses life and death, time and eternity. And although I have not for months written any thing upon the sceptical system, it has not for a single hour during the day been absent from my thoughts. I have put myself upon the sceptical premises, and made myself, as far as I could, doubt with them. I have explored the different systems, ancient and modern, and have made their difficulties appear *in my own* eyes as large as life. Now I may tell my friends and the *public, that,* however I may manage this discussion, of one thing I *am conscious,* that I am much more radically and irrecoverably convinced *of two* things than I ever was before. The first is, that not *one sinal* od reason can be offered against the christian faith: and

the other is, that sectarians and sectarianism are the greatest enemies to christianity in the world. *Robert Owen*, Esq. and all his disciples would be but like a swarm of grasshoppers amongst a herd of cattle in a large meadow, were this monster beheaded. They might chirp and chirp, till the oxen tread them down or lick them up, but they never could devour an ox. Indeed, a swarm of grasshoppers may make more *noise* than a herd of cattle, but where is their *strength?* So with these philosophers—they are ever and anon carping; but they never did, and never do, manfully attack one of its evidences.

But what I have now before me is this: the sectaries and the sceptics argue as though they had been trained in the same school. Their premises may differ and their conclusions, but their logic is the same. I am resolved, in the approaching contest, to do as the mariner in a storm—cast overboard not only the cargo, but even the tackling of the ship, rather than endanger the mooring of her in a safe haven. I cannot get ashore with so many bales of traditions, with the metaphysical subtilties of creeds, and the various human appendages of the popular establishments. These would be as fatal to the cause of the Bible, as a dead body would have been to Charon's boat. Indeed, I have more to fear from the objections which the sectaries have bestowed to the Deists, than I have from any other source of opposition. But I am under no necessity to try to pilot through the storm the opinions, fancies, or by-laws of any sect. It is the *religion of the Bible, and that alone,* I am concerned to prove to be divine. It would be a vain and useless attempt to demonstrate that a religious establishment, set on foot by King James or King Henry, by John Knox, Charles Fox, or John Anybody, was the institution of Jesus Christ, or of divine authority.

I see some of the clerical order foresaw this as well as myself; and, like the editor of the "*Pandect,*" they would rather christianity should be undefended, than their systems be endangered. I would apprize all such of my intentions, and my reasons for my intentions, if I were solicited with becoming temper.

But I do not think this is a matter of ordinary importance; and therefore I start in the most confident expectation of that all-sustaining goodness and gracious assistance which have hitherto been bestowed upon me, and which have always been the strength and felicity of all them who have faithfully, sincerely, and benevolently asserted the Bible cause.

I rejoice to know and feel that I have the good wishes, the prayers, and the hopes of myriads of christians in all denominations. With such aids and such allies, I know that the truth must triumph over all the schemes of kings, priests, and sceptics.

But only see whither I am straying, and how far I have pursued the favorite point. Here Sleep summonses me to appear in her court, and to answer for my neglect of her authority. I will, therefore, go and compromise with my creditor, and get a furlough at some other *time.*

EDITOR.

MONTHLY RECEIPTS,

From the 20th March to the 16th day of April.

FROM Margaret M'Clure, Wellsburg, for vols. 4, 5, 6.

From James Dick, Steubenville, for vols. 3 and 4

From E. C Foote, West Liberty, for vols. 4, 5, and 6.

From George Herndon, Earle's Store, S. C. for vol 6.

Absalom Rice, Mount Sterling, Ky. paid for Moore Johnson, 5th volume; for W. Chambers, Jacob Coons, George Howard, and W. C. Ball, for 6th volume.

Amos Kirkpatrick, Meigsville, Ten. paid for himself, Thomas Draper, L. Draper, and E. M'Clelland, for 6th volume, and for 4th, volume for James Hall.

From J. L. Watkins. Port Royal, Ten. for James Huling. vols. 4 and 5; E. S. Walton, vol. 6; Brown & Ely, vols. 4, 5, and 6; John Barker 4. 5. and 6; and R. Ross. for vol. 5.

From Thomas Jones, Earle's Store, S. C for vol. 6.

John Rigdon paid for vol 6. for John Mason, Jeromesville, Ohio.

From John G. Cole, Mill Farm, Va. 25 dollars.

☞THE following letter from the Post-Master General to the editor of this work, is again published for the benefit of all whom it may concern:—

General Post-Office Department,
August 2 1827.

SIR,

EVERY 24 duodecimo pages of a pamphlet shall be considered a sheet. See the 13th section of the Post-Office Law. The cover is not rated. The *Christian Baptist* of November 6, 1826, published at Buffaloe, Va. contains 24 duodecimo pages, and is therefore one sheet and no more, and must be rated with postage accordingly, viz. for any distance not exceeding a hundred miles, 1½ cent, and for any greater distance, 2½ cents.

JOHN M'LEAN.

Revd. A. Campbell,
Bethany, Brooke county, Virginia.

NEW AGENTS.

VIRGINIA—Uriah Higgason, Thompson's Cross Roads.
KENTUCKY—John Jones, Liberty, Casey county.
MISSISSIPPI—J. Dabbs, Gallatin, Copiah co. W. Bohannan, Warrenton, Warren, co.

CHRISTIAN BAPTIST.

No. 11 — BETHANY, BROOKE CO. VA. *MONDAY*, JUNE 1, 1829. — *Vol.* VI

"*Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for ye have only one teacher. Neither assume the title of Leader; for "ye have only one leader*—the MESSIAH."

Matt. xxiii. 8—10.

"*Prove all things: hold fast that which is good.*"

Paul the Apostle.

DEBATE

On the Evidences of Christianity.

THE discussion between Mr. *Owen* and myself on the divine authority of the christian religion, commenced in the city of Cincinnati, agreeably to previous arrangements, on the 13th of April last, and continued, with the intermission of one Lord's day, till the evening of the 21st. *Dr. Wilson*, in his usual politeness and liberality, having refused the citizens of Cincinnati the use of his meeting-house which they helped to rear, application was made to the Methodist society for the use of their largest meeting-house, which was readily and cheerfully granted. Seven very respectable citizens presided as Moderators over the meeting and the discussion. Three of these, namely, Rev. *Timothy Flint*, Col. *Francis Carr*, and *Henry Starr*, Esq. were chosen by Mr. Owen; and three were chosen by myself, namely, *Judge Burnet*, Col. *Samuel W. Davis*, and Major *Daniel Gano*. These six chose the Rev. *Oliver M. Spencer*. These, when met, selected from among themselves the Honorable Judge Burnet as Chairman, than whom no man was better qualified to preside. In the preliminary arrangements it was agreed that each of the disputants should speak alternately half an hour, and that Mr. Owen should lead the way as he had pledged himself to prove certain affirmative positions. A very large assemblage of citizens was convened. Some were present from the states of New York, Pennsylvania, Virginia, Kentucky, Indiana, Tennessee, and Mississippi. The press at the opening of the discussion was very great, and many were forced to return to their homes in a day or two from the difficulty of getting seats. The discussion was heard by a very large and respectable congregation to its close. For good order, patient attention, and earnest solicitude to understand the subjects discussed, we presume no congregation ever excelled them since the publication of the gospel in Cesarea.

Mr. *Charles H. Sims*, a stenographer of good reputation, was employed by Mr. Owen and myself to report the discussion. In copying his abbreviation into long hand he is now employed. It *does not become* me to say much at this time on the merits of the

discussion. The newspapers of Cincinnati have generally taken some notice of it. As far as they have gone they have, we presume, fairly echoed the opinions of the hearers in attendance. The Rev. Editor of the *Western Monthly Review*, being rather a facetious gentleman, and possessing a very fine romantic imagination, better adapted to writing novels and romances, than history or geography, has given a chivalrous air to the discussion; and, by mingling facts and fable, has, upon the whole, written a burlesque, rather than a sketch of the debate. This is his besetting sin, which he has hitherto combatted in vain. It is seldom that a novelist can become a historian; and the author of "Francis Berrian" is as illy qualified to write a true history, as the author of "Waverly" was to do justice to Napoleon. He has his merits, however, and sorry would I be to detract from them. And if it be right to learn from an enemy, it is no less right to learn from a reviewer, even when, in a merry mood, he restrains reason and delivers up the reins to imagination. Upon the whole, I must thank him for the justice he has done me. I object to the *manner* rather than the *matter* of his critique.

I have an objection to saying much about this debate, as it is to be published immediately; yet the inquiries from all parts require me to say something. I prefer giving a sketch from some other pen than my own, and would cheerfully give that from the "Cincinnati Chronicle," because the fullest, and, upon the whole, the most satisfactory which I have seen, were it not that it is to myself too flattering. I have, on this account, hesitated about laying it before my numerous and far distant subscribers; but as I cannot find so full an account of it less exceptionable, and as I am entirely unacquainted with the writer of it, I have, upon the whole, concluded to risque the publication of it, wishing the reader to bear in mind that I think the complimentary part of it more than merited; and would rather the writer had decorated his details less with encomiums upon myself or acquisitions. But with this exception, we shall let it speak for itself:—

From the Cincinnati Chronicle.

MESSRS. CAMPBELL AND OWEN.

THE debate between these two individuals commenced in this city on Monday, the 13th instant, and continued for eight days successively. Seven Moderators were chosen, any three of whom were authorized to preside over the meetings. There was, each day of the debate, an audience of more than 1200 persons, many of whom were strangers, attracted to our city by the novelty and importance of the discussion. The arguments on both sides of the question have been regularly taken down by a stenographer, and will, we understand, be published.

We were not among those who anticipated any very beneficial results from this meeting, fearing that, as is too often the case in these personal interviews, the equanimity of temper would be disturbed, and the debate sink into acrimonious recrimination. *Such, however,* has not, we believe, been the case in the present *instance—the christian* forbearance of the one, and the philosophic *complacency* of the other, having, throughout the controversy,

elicited from each, marked courtesy of deportment. The audience have listened with respectful attention, and we were not apprized of the occurrence of any incident, calculated to inspire a regret that the meeting has taken place. We have, however, reason for thinking, that if Mr. Owen had anticipated the acceptance of his challenge by so able an opponent as the one he has recently met, it never would have been given; and that if Mr. Campbell had been fully apprized of all the "circumstances" by which the philosopher of New Lanark is surrounded, the challenge would not have been accepted.

It is not, on this occasion, our intention to offer any particular analysis of this controversy, which is rendered the less necessary, by the prospect of an early publication of the entire argument.

It will be recollected that Mr. Owen proposed to prove that—*all the religions of the world were founded in the ignorance of mankind—that they are opposed to the never-changing laws of our nature—that they are the only source of vice, disunion, and misery—and that they are the only bar to the formation of a society of virtue, of intelligence, and of charity in its most extended sense.*—To sustain these positions, Mr. Owen produced and read the following:—

1. That a man at his birth is ignorant of every thing relative to his own organization, and that he has not been permitted to create the slightest part of any of his natural propensities, faculties, or qualities, physical or mental.

2. That no two infants at birth have yet been known to possess the same organization, while the physical, mental, and moral differences between all infants, are formed without their knowledge or will.

3. That each individual is placed at his birth, without his knowledge or consent, within circumstances, which, acting upon his peculiar organization, impress the general character of those circumstances upon the infant child and man; yet the influence of those circumstances are to a certain degree modified by the peculiar natural organization of each individual.

4. That no infant has the power of deciding at what period of time or in what part of the world he shall be born, in what distinct religion he shall be trained or believe, or by what other circumstances he shall be surrounded from birth to death.

5. That each individual is so created that, when young, he may be made to receive impressions to produce either true or false ideas; and beneficial, or injurious habits; and to retain them with great tenacity.

6. That each individual is so created that he must believe according to the strongest impressions that can be made on his feelings and other faculties, while his belief in no case depends upon his will.

7. That each individual is so created that he must like that which is pleasant to him, or that which produces agreeable sensations on his individual organization; and he must dislike that which creates in him unpleasant or disagreeable sensations; whilst he cannot discover previous to experience, what those sensations shall be.

8. That each individual is so created that the sensations made upon his organization, although pleasant and delightful at the commencement, and for some duration generally become, when continued beyond a certain period, without change, disagreeable and painful; while, on the contrary, when too rapid change of sensations are made on his organization, they dissipate, weaken, and otherwise injure his physical, intellectual, and moral powers and enjoyments.

9. That the highest health, the greatest progressive improvement, and most permanent happiness of each individual, depends in a great degree upon the proper cultivation of all his physical, intellectual, and moral faculties and powers, from infancy to maturity; and upon all these parts of his natural being duly called into action at the proper period, and temperately exercised according to the strength and capacity of the individual.

10. That the individual is made to possess and acquire the worst character when his organization at birth has been compounded of the most inferior propensities, faculties, and qualities of our common nature; and when so organized, he has been placed from birth to death amidst the most vicious or worst circumstances.

11. That the individual is made to possess and acquire a MEDIUM character, when his original organization has been superior and when the circumstances which surrounded him from birth to death are of a character to produce superior impressions only, or when there is some mixture of good and bad qualities in the original organization, and when it had also been placed through life, in varied circumstances of good and evil. This last compound has been hitherto the common lot of mankind.

12. That the individual is made the most superior of his species, when his original organization has been compounded of the best propensities, of the best ingredients of which human nature is formed, and when the circumstances which surround him from birth to death are of a character to produce only superior impressions; or, in other words, when the circumstances in which he is placed, are all in unison with his nature.

How far these twelve "divine laws," or "gems," as Mr. Owen is pleased to call them, prove that all the religions of the world are founded in the ignorance of mankind, and are the cause of all the existing vice and misery, is for the reader to determine. The author of them seemed to consider their pertinency to the subject matter of debate so great that he read them, as we are informed, twelve times to the audience. They constituted, indeed, the sum and substance of the philosopher's arguments, and, interspersed with expressions of the rankest infidelity, and the most dangerous heresies in morals, they were repeated, from day to day, with fatiguing insipidity; and applied, without application, in every stage and condition of the debate. It will be perceived that these twelve "gems," which, until disinterred by the forty years' labor of their discoverer, had lain buried for two thousand years, are *little more* than the substance of certain lectures on the "Social *System" of parallellograms*, which have already been pronounced *by Mr. Owen*, in all the great cities from London to New Orleans.

That he has succeeded in impressing their truth upon a single one of his hearers, it would be hazarding too much to admit; and so far from having established, or even sustained, to any tolerable extent, the several positions in his challenge, we believe we are speaking the opinions of nine-tenths of his audience, when we say that a greater failure has seldom been witnessed on any occasion. All admit that the talent, the skill in debate, and the weight of proof were on the side of Mr. Campbell. Those who believed this philosopher of "circumstances" and "parallellograms" to be a great man, appeared to be sadly disappointed, many of those inclined to his theory of "social compacts" have relapsed into a state of sanity; while the disciples of infidelity have either been shaken in their faith, or provoked that their cause should have been so seriously injured by mismanagement and feebleness. So far as it regards the cause of truth, this discussion has been *fortunate;* but so far as respects the peculiar views of the challenger, *unfortunate.* We have already questioned the sincerity of Mr. Owen's expectation that his challenge would be accepted. The reason for giving it is obvious enough. His new system was falling into disrepute—his doctrines were beginning to pall upon the public ear—those who had been enchanted by his theories were disgusted with their practical results—and New Harmony was a striking, we can hardly say *living* memorial of the egregious folly of his Utopian schemes. To sustain his character as a moral reformer, and gratify his ambition for notoriety, it became important to keep alive public interest upon the subject. The challenge was therefore given in New Orleans for *effect,* and was republished and perverted in its meaning, for a similiar purpose in London. Mr. Owen's real or assumed enthusiasm on the subject of reforming the world, seems to be in no manner abated by his signal discomfiture at this meeting. We should not, indeed, be surprized to hear that he left our city exclaiming, to quote his own words, "My friends, in the day and hour when I disclaimed all connexion with the errors and prejudices of the old system—a day to be remembered with joy and gladness henceforward, through all ages, the dominion of faith ceased; its reign of terror, of disunion, of separation, and of irrationality, was broken to pieces like a potter's vessel. Now henceforth charity presides over the destinies of the world."

Mr. Campbell, after making an ineffectual effort for several days to confine his opponent to the points in dispute between them, set out to establish the truth of revelation, and to apply the precepts of christianity to the present condition and future hopes of mankind. In doing this he manifested an intimate acquaintance with the subject. He is undoubtedly a man of fine talents, and equally fine attainments. With an acute, vigorous mind, quick perceptions, and rapid powers of combination, he has sorely puzzled his antagonist, and at the same time both delighted and instructed his audience by his masterly defence of the truth, divine origin, and inestimable importance of christianity. That Mr. Campbell *would bring forward* any new facts upon this subject was not to be *expected;* but he has arranged, combined, and enforced those *already existing,* in a manner well calculated to carry, as we

informed it has in several instances, conviction to the doubting and sceptical mind.

We think that much the smaller number of his hearers were apprized of the overwhelming mass of evidence which exists in support of the authenticity of the scriptures. By this discussion, a spirit of inquiry has been set afloat, and the sources from whence this testimony has been drawn, and the mode of its application, pointed out. In this it is that we anticipated a result from the controversy more beneficial than was generally expected prior to its commencement. As it regards the reputation for talents, piety, and learning of Mr. Campbell, his friends have no cause to regret his present visit to our city. The same cannot, perhaps, be said of the infidel followers of Mr. Owen.

In conclusion, we may be permitted to say, that the signs of the times are greatly deceptive, if the "Twelve Fundamental Laws of Nature," by which Mr. Owen, with the aid of a few parallellograms, is to form an "entire new state of existence," are destined very speedily to supercede the divine laws of the *twelve apostles*. We have no faith in the overthrow of the established order of society and the great system of christianity; even by the conjoint attacks of the New Lanark Philosopher, and Miss Fanny Wright. If the genius, the wit, the ridicule, and the argument of such men as Hume, and Voltaire, and Condorcet, and Gibbon, and Paine, have failed to arrest the mighty and wide spreading march of the christian religion, it requires no small degree of credulity, to believe, that *Robert Owen* can ever be successful. As well might we anticipate, that the sun at his command would stand upon Gibeon, or the fiery comets be staid in their erratic wandering through the regions of infinite space.

WE shall add proposals for publication, and then our readers will have the necessary documents before them. We will continue to issue proposals to our agents; and should any be overlooked, or should any others desire a prospectus, on application it shall be forwarded.—

PROPOSALS,

By Alexander Campbell, for publishing by subscription, a Debate on the Evidences of Christianity, held between Robert Owen, of New Lanark, Scotland. and Alexander Campbell, of Bethany, Virginia, held in the city of Cincinnati. Ohio, beginning on the 13th, and, with the intermission of one Sunday, continued till the evening of the 21st April 1829.—☞ *Robert Owen read and spoke 15 hours on the side of Scepticism—Alexander Campbell, on the side of Christianity, spoke 25 hours, making in all 5 hours per day for 8 days.*

This discussion was taken down in short-hand by Mr *Charles H. Sims* of Cincinnati, a very competent stenographer, who preferred an immediate remuneration for his services to the right of publication; it therefore devolved upon the parties to remunerate Mr. Sims, and to *undertake the* publication themselves. Having agreed to give him 500 *dollars for his* report; and Mr. Owen, about to return to Europe, *having sold his* interest in the work, I have become the sole proprie-

A very imperfect outline of this discussion can be given in any prospectus. To say the least of it, it was perhaps the most interesting discussion which has occured since the Reformation, or perhaps before that memorable epoch. The celebrity of Mr. Owen, and his bold attack on all religions, gave great expectations to the sceptical world. Having myself expected much, I accumulated a large variety of documents and arguments in defence of Revelation, and explored all the systems of scepticism of ancient and modern times. The social system, too, so ably plead by Mr. Owen, came in review. No work of the same kind can be found in any language or country. The bulwarks of Christianity and Scepticism are clearly and fully exposed side by side. And many documents, inaccessible to the great mass of mankind, will be made accessible and intelligible to all readers who are desirious to understand these subjects. Mr. Owen and myself have agreed to add an APPENDIX TO THE DEBATE, for the purpose of making the work still more satisfactory. This Appendix will present from both parties their best thoughts on such matters as were not so fully examined in the discussion. In a word, we may say that this work will be in itself a little library on the subjects on which it treats; and that he that rises from a faithful perusal of it, unconvinced of the truth of the side which he may have previously doubted or opposed, may, we think, be supposed to be beyond the reach of rational conviction.

A. CAMPBELL.

CONDITIONS.

I. THIS work shall be printed on a new type, purchased for the purpose, and on good paper.

II. It is expected that it will contain 600 large duodecimo or small octavo pages; and cannot, when substantially bound, be offered for less than $2—bound in boards, $1 50.

III. To those who subscribe for ten copies one shall be allowed—three for twenty—eight for fifty—and twenty for one hundred. These allowances are made on the express condition that the money will be paid when the books are delivered. In all other cases only ten per cent. will be allowed for sale and collection.

IV. It is hoped that care will be taken to obtain only such subscribers as will pay, and that the Agents will make a return of the list of subscribers within two months, or sooner if possible. The work shall be put to press in a few days; and as we cannot throw off a very large impression in a short time, and as all possible despatch is aimed at in the first edition, those who apply first will be first supplied: and should the edition fail before the subscription is filled, those who are latest in forwarding their lists of subscribers may have to wait for a second edition.

BETHANY, Brooke Co. Va. May 19, 1829.

IT is confidently believed that this work will be as useful amongst Christians of this day as amongst the Sceptics; for the views which it details of the Christian religion are as new to many Christians as *they are old* and apostolic. Some of the Sceptics who heard the *discussion, acknowledged* that had Christianity been so presented *to them by its* teachers, they never would nor could have entertained

ed that hostility to it which they had unfortunately contracted from the very exceptionable representations of it which they were wont to hear. EDITOR.

King & Queen, 12th April, 1829.

BROTHER CAMPBELL—MY last epistle was designed, rather as a desultory exhibition of sentiments, than a perspicuous exposition of a point or two, as comprised among your writings, for farther elucidation. These points, however, were therein likewise hinted; and shall now, without unnecessary delay, be proposed. And the topic which engrosses attention, is your very broad assertion contained in the sixth number on the Patriarchal Age; and its most objectionable aspect reads thus: "System-makers, to form a theory in the crucible of their invention, say, that "all were justified by believing the same thing." But this no man living is able to show. It is true, I contend, that the *ground-work* of salvation by faith was either prospectively, or retrospectively, the sacrifice of Christ. *But not a person on earth believed that the Messiah would die as a sin offering, or rise from the dead, from Eve to Mary Magdalene.*"

In bringing this extremely important subject before your readers again, I am moved by several considerations; a few of which it may not be improper to premise. Accustomed then as I have been for some years past, to look upon the course of labors pursued by you as being highly calculated to promote the humble and faithful use of the scriptures to the great advantage of its readers and the disciples of Jesus, I conceive it to be the duty of every friend and brother in this good work, as their various circumstances and opportunities may permit, to remark upon such steps taken by you, as are likely to alienate the affection of friends, or to strengthen the prejudices of enemies. This is my first consideration. Again: Our being *right* upon the subject of *faith* is on all hands admitted to be of the last *importance!* Your view possesses, to the mass of your readers, much *novelty;* and lastly, for myself, I believe it to embrace *much truth,* but not the *whole truth.* This last consideration more particularly impels me to solicit your further attention, while I suggest a few difficulties and objections. It would be superfluous to multiply these to a great number, as I conceive that most of them are removed by the essay from which I have extracted the objectionable assertion; nor is it my design to give an elaborate letter upon *faith,* either saving or dead. But of the objections to your views: and first, as they come from others.—1. *The gospel was preached to Abraham;* therefore Abraham's faith comprehended the different parts of the New Testament dispensation: and for this conclusion we read the third chapter of Galatians and eighth verse; "And the scripture foreseeing that God would justify the heathen through faith, preached before the *gospel* unto Abraham, saying, In thee shall all nations be blessed." Now we have here only to turn our attention to the import of the term *gospel as* used in the scriptures, to be convinced that it here signifies no more than the covenant of grace proposed to Abraham—*the annunciation of glad tidings,* good news to this old pilgrim and stranger as to what should afterwards result to the human family

through his instrumentality. It is moreover to be remarked, that the *gospel*, as a divine institution, comprizing a king, mediator, propitiatory sacrifice, laws, and imperious obligatory demands, must, in the nature of things, be a saviour either of "life unto life," or of "death unto death;" in other words, must claim the ascendancy over all other institutions, wherever preached. But again, Mark teaches that this system, as a rule of life and faith, was not proclaimed before the days of John the Immerser. See the beginning of Mark's Testimony.

2. The *seed*, concerning whom the *promise* was made to Abraham, is *Christ;* Abraham believed the *promise*, therefore he believed in Jesus the Messiah. "Now to Abraham and to his seed were the promises made. He (God) saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. iii. 16.

Let us for a moment turn our attention to a disclosure or two, which it pleased God to make to the father of the faithful, and it is probable we shall arrive at a different deduction from that just now proposed. The first intercourse recorded between God and Abraham, is presented in the twelfth chapter of Genesis, and the three first verses. This covenant and promise are brought again into notice by the Holy Spirit, in the writings of Luke in his seventh chapter of the Acts of the Apostles, and of Paul in the eleventh chapter of his epistle to the Hebrews; both of whom interpret nationally. But it is in reference to the promise made in the xv. ch. of Gen. "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now towards heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And he believed in the Lord, and he counted it to him for righteousness."—And that comprised in the xvii. ch. and 19th verse, that the Apostle Paul's interpretation, as above quoted, is considered conclusive. That the promise of the fifteenth chapter is national we need only read the connexion to perceive: and that the promise of Isaac, though typical of Christ, fixed the faith of Abraham in the veracity of God, upon the fruit of Sarah's womb, is most apparent. But of the *limited faith* of Abraham, and Paul's interpretation—how are they to be reconciled?

First then, as to Abraham: called, as he had been, most signally into the notice and favor of God, and confirmed by signs most awful in the reality of this state of things, he was prepared by grace to enter *gradually* into the reception of such things as his Maker might see fit to communicate to him. I said that he was prepared for a *gradual* reception of truth concerning the will of God. He is first saluted with the promise of being made a great people: no great difficulty seeming to interpose here, he readily obeys God by taking up a strange pilgrimage to a stange land But when his years had increased, and no uncommon multiplication of his seed taken place, his further exercise of faith is required, and exhibited, but in close connexion with associated doubt; for he said, "Lord God whereby shall I know that I shall inherit it?" Evidence was here, *and subsequently* afforded him, for his confirmation in faith *in the promises of* God. Though it be true, that without Christ

no promise would ever have saluted the ear of fallen man, yet it is equally true that the coming of this only true light into the world has been regularly gradated from the earliest or most obscure prophecy, down to the present day, and will in all probability contine so, till the arrival of millennial glory. And at no period has it been essential for any to exercise faith, beyond what God destined; the point of approbation, being constituted by the *reception of God's testimony or declaration*, concerning things present or to come, in reference to faith or practice. Abraham attained to the approbation of God upon this very principle, by believing all that God required him to believe, according to his own explanations, and *doing* all that was required at his hands according to God's direction.

But Paul saith, "He saith not, And to *seeds*, as of many, but as of one, And to thy seed, which is Christ." We simply, and forcibly learn here from what the Apostle tells us, that God did not tell Abraham the *particulars* of this promise. That though he led his faithful heart into the reception of that economy without which Jesus could never have come, yet he gives us the assurance of confirmation, "that they without us should not be made perfect." The Apostle has no design to go farther than to remove the prejudices of his Galatian readers against the ancient foundation—true foundation of all the promises, by shewing, that even in the promises to Abraham, which had for time immemoral been looked upon as national, God meant, and actually promised more than meet their eye or had been ever realized by Israel as a people. And this conclusion seems to be confirmed by the evident addition of the words, "*which is Christ;*" words not uttered by the Lord God in any of his interviews with Abraham. It would be equally cogent reasoning, to argue that when Satan shall be bound, was to allow the more sublime displays of heavenly favor among men, that all who shall be found ultimately in heavenly felicity, must needs have comprehended the numerous particulars of millennium, or any other untried state. "They that have not the law, shall be al aw to themselves." To whom much is given, God will look for corresponding fruits. One dispensation was made to succeed another, prophet succeeded prophet, until Christ came and opened, more clearly, the way of life, which even shines more and more brightly to the perfect day. It seems to me upon this point, that Paul neither means to teach that Abraham distinctly saw Christ by faith, nor yet that he rejected him by unbelief; but shows that in the rich promise of God to this eminent man, like many other parts of revelation, the fact that Jesus of Nazareth with the fullest of his blessings, were veiled from his observation, though certainly designed by the Almighty. To look upon the ark is not necessarily to be familiar with its inhabitants. So of God's promises and word at large.

3. Abraham is said to have seen the day of Christ and to have rejoiced; *consequently he saw him by faith.* John viii. 56.

No allusion can hence be traced, further than I have already gone. Christ here explains the promises before illustrated, as *Paul did;* and we arrive at the conclusion: to wit—What God, the *Father, in* the exercise of infinite wisdom, did not see fit to unfold. *Christ*, his Son, is now authorized to divulge and assert.

And all this is not more wonderful than that "God is, in Christ, reconciling the world to himself;" an assertion gladly believed by thousands, while to millions it yet remains entirely hidden.

Thus I justify your view of the Abrahamic faith, as being, I conceive, entirely scriptural; and would refer the reader, for numerous additional illustrations, to the xi. chap. Heb. wherein it will particularly appear, that so far as the service of God is involved in faith, its design is, *obedience to the Divine Being*, who rewards us in proportion to this virtue, whether it has had its illustration in crediting the testimony concerning the creation; sacrifices for sin; the offering up of a child, or any other service required at our hands. Here I am compelled, for the present at least, to stop, and ask your regard to a difficulty still behind.

At the time when the promises, of which we have said so much, were made, but one other that seemed to refer to a deliverer, had ever been spoken, as we know of; and that leads to a *seed*. Should Abraham have heard of this, in the midst of that darkness and idolatry which surrounded him, it might readily have been forgotten, and even when darkly spoken to him again, so as not to be comprehended, could have had nothing enlightening to his mind, that he might impart to others; but when we come down to the days of Moses, and hear him saying, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken"—it seems to convey the impression that more light has come into the world; and if nothing more, Moses himself must have looked to one who should succeed him in authority, and more abundantly endowed from on high. Whether the institution of the priestly office and the various typical sacrifices did not possess and impart light, pointing to the Great High Priest and sacrifice for sin, I submit to your consideration.

But the light continues to increase: consider the very striking predictions of Isaiah and others; especially the fifty-third chapter of this highly gifted prophet. Therein we find the character, reception, and sufferings of Messiah opened in the most sublime manner. And when we add to this the farther testimony of David upon the very obscure doctrine of the resurrection, as set forth in the sixteenth psalm—added to all which, the prophecy of Daniel, "and after three score and two weeks, shall Messiah be cut off, but not for himself, &c." we are unavoidably induced to believe that many, between the periods in which Eve and Mary Magdalene lived, believed that "*Messiah would die as a sin-offering*"—and some that he would *rise from the dead*.

I have been very brief upon this point, as I deemed a hint to be sufficient. Should you think with me, that your latitude has been too wide upon this subject, or see fit to sustain your position, I trust that you will be enabled to look upon these productions properly.

I have for some time had it in contemplation to propose one or two other points, upon which objections have been raised, but have thus far been prevented. But, unless some other should call your attention to them, at some convenient season I shall probably do it.

That you may be saved from every error, and richly prosper in accomplishing the great objects of your labors, is the sincere wish of your servant for Christ's sake.

AMOS.

REPLY TO AMOS.

Brother Amos,

THAT the glad tidings were announced to Abraham, that *in his seed all the families of the earth should one day be blessed*, I rejoice to know. But whether Abraham, or any of the Patriarchs after him, apprehended the character of this seed, or the nature of the blessing in which all nations were to participate, I have much reason to doubt. When Abraham offered up his son Isaac upon the altar, it may be presumed, from what Paul says, that he saw *the day* of the resurrection: "Abraham rejoiced that he should see my day, and he did see it, and was glad," said the Messiah. He desired to see it; and in receiving his son Isaac from the dead, *in a figure*, he descried, as afar off, the resurrection of the antitype of Isaac. But all this, and much more to the same effect, found in the Prophets, is not sufficient to refute the assertion on which your remarks are predicated. That the sufferings of the Messiah and the glory to which he was destined, and the sufferings on account of Christ, and the glories to which they led, were literally and symbolically portrayed by many of the Prophets, I am happy to learn. But whether they who uttered these predictions, or they who read them, understood the import of them, is just the question. Peter authorizes me to think they did not understand them; for, says he, "they searched diligently to know what people and what times and things these were, which the spirit which was in them meant." Now if they who uttered the voice of the Spirit did not understand that voice, what reason have we to believe that their hearers understood it? But take, for example, a parallel case. No event was more clearly or frequently foretold, than the calling of the Gentiles into the family of God. David and Isaiah describe it in the plainest language, and in the most striking symbols. Yet, not one of the Apostles, until long after Pentecost, apprehended it. So universal was the mistake, or rather so perfect was the secret, that Paul says, "it was a secret hid from ages and generations," which none of the ancients understood—"that the Gentiles should be fellow-citizens with the saints or Jewish converts, and members of the family of God. Now the argument is, if an event as clearly and fully predicted as any of the gospel facts was not understood by the Apostles during the lifetime of the Messiah, nor by any of the intelligent converts, highly gifted by the Holy Spirit, until the conversion of Cornelius, what good reason have we to conclude that because the sacrifice of Christ and his resurrection from the dead were clearly predicted, they were more distinctly understood, or more fully comprehended! But the fact that not one of his disciples expected his resurrection, nor knew why he *died, is the fullest* proof that can be offered in confirmation of the *assertion.* And have we not reason to think that during the life-*time of the Messiah* there was as much knowledge of his mission

and its object, as at any former period of the history of the nation. But when I write on the Jewish Age and Religion, it will become my duty to make these matters more plain.

In the mean time I could wish that all my readers would keep in mind that where there is no *testimony* there can be no *belief*. And where neither testimony nor the evidence of sense assures us of any fact, event, or existence, there may be opinions, but there can be neither faith nor knowledge. And in all matters of opinion the utmost liberty ought to be conceded.

That the Messiah was anticipated and expected to be a Prophet, a Priest, and a King, I may believe; but that the nature and design of these offices were understood as we christians understand them, by any of those who lived under the letter or law, evidence to my mind, at least, is wanting.

EDITOR.

THE THREE KINGDOMS.

THE Jewish people were often called *"the kingdom of God,"* because God was in a peculiar sense their King. For certain purposes he selected them, distinguished them, and took them under his own immediate protection. He gave them laws, ordinances, and customs, which had both a specific and general influence, and were preparatory to a new and better order of society. The new order of society which arises out of the belief of the gospel, is often called *"the reign or kingdom of Heaven."* In this kingdom the subjects enjoy more exalted blessings, and stand in new and heavenly relations unknown before the coming of the Messiah. There is also the *"kingdom of heaven* or *glory,"* properly so called. This is the residence of angels, the abode of the saints, and the mansions of glory. The gates of admission into these three kingdoms are different—Flesh, Faith, and Works. To be born of the flesh, or to be a descendant of Abraham, introduced a child into the first kingdom of God. To be born of water and spirit, through faith in Jesus Christ, bring men and women into the second kingdom. But neither flesh, faith, nor water, without good works, will introduce a man or woman into the third kingdom. The nature of these three kingdoms, the privileges enjoyed by the subjects, and the terms of admission are very imperfectly understood in the present day. These kingdoms are unhappily confounded in the minds of many. Hence we find that what is affirmed of the nature, subjects, and terms of admission of one, is frequently applied to another. This is one of the roots of popery, and all the hierarchies in christendom have sprung from it.

The nature of the kingdom of God amongst the Jews is very different from the nature of the kingdom of God amongst the christians, and both are different from the kingdom of glory. The subjects are just as different. Under the first they were carnal; all the descendants of Jacob, without regard to regeneration, were lawful subjects of the first kingdom. None can be subjects of the second unless born again; and flesh and blood cannot inherit the third and *ultimate* kingdom.

I have discovered that the objections offered against the scriptural design and import of christian immersion, are based upon a misapprehension of the nature and privileges of these three kingdoms. Under the first there were various ablutions, purgations, and sin-offerings, which never perfected the conscience; but which, for the time being, served as symbols or types of a real purgation which would be enjoyed under the Reign of Heaven, or second kingdom. These sacrifices did not cleanse the worshippers, else, as Paul reasons, the worshippers, once cleansed, would have no more consciousness of sins. Under the christian economy a real remission of sins is constantly enjoyed by all the subjects or citizens, and, as Paul argues, where remission of sins is enjoyed no more sacrifice for sin is needed. Now if the Jews by faith foresaw through the symbols the shedding of Christ's blood, the question is, Why could they not by faith in his sacrifice enjoy, as well as we, the remission of sins? The sacrifice of Christ, viewed *prospectively*, was as efficacious as when viewed *retrospectively*, to effect the cleansing of the conscience. And could they not, through *one* sacrifice, have more clearly understood the design of Christ's sacrifice, than by so many sacrifices. But it is a provision in the constitution of the christian kingdom which greatly distinguishes it from the Jewish, *"that the sins and iniquities of the citizens shall be remembered no more."* No daily, weekly, nor annual remembrances of sins under the reign of favor. This, faith in the sacrifice of Christ discovers, and submission to his institution puts us into the actual possession of that remission which never was enjoyed before.

Now, as Paul teaches, under the Constitution of the New Kingdom, remission of sins is a *natural birthright*. Hence every one, so soon as he enters the second or christian kingdom, or is born of water and spirit, is pardoned and accepted. So that those who are born into the kingdom of heaven, or christian kingdom, have peace with God, and sin cannot lord it over them; for they are not under law, but under favor.

But many say, "What will become of our Paidobaptist brethren, and millions more if these things be so?" This is a stale objection which has been urged against every reformation in religion from the days of John Huss down to this century. I will, however, answer the interrogatory. They cannot enjoy the blessings of the second kingdom; in other words, they cannot have or enjoy that light, peace, liberty, and love, which are the national privileges of all who intelligently enter the kingdom of favor.

But the objector means, *Can* they enter into the third kingdom, or kingdom of glory? I am prepared to say that *my opinion* is, and it is but an *opinion*, that infants, idiots, and some Jews and Pagans may, without either faith or baptism, be brought into the third kingdom, merely in consequence of the sacrifice of Christ; and I doubt not but many Paidobaptists of all sects will be admitted into the kingdom of glory. Indeed all they who *obey* Jesus Christ, through faith in his blood, *according to their knowledge*, I am of opinion *will be introduced* into that kingdom. But when we talk of the *forgiveness of sins* which comes to christians through immersion, we *have no regard* to any other than the second kingdom, or the king-

dom of favor. I repeat it again—there are *three* kingdoms:—the Kingdom of Law, the Kingdom of Favor, and the Kingdom of Glory; each has a different constitution, different subjects, privileges, and terms of admission. And who is so blind, in the christian kingdom, as not to see that more is necessary to eternal salvation or to admission into the everlasting kingdom, than either faith, regeneration, or immersion. A man can enter into the second kingdom by being born of water and the spirit; but he cannot enter into the third and ultimate kingdom through faith, immersion, or regeneration. Hence, saith the Judge, Come you blessed of my Father, and inherit the the kingdom of glory—Because you believed? No. Because you were immersed? No. Because you were born again by the Holy Spirit? No—but because I know your good works, your piety, and humanity. I was hungry, and you fed me, &c.

The plain state of the case is this:—The blood of Abraham brought a man into the kingdom of law, and gave him an inheritance in Canaan. Being born not of blood, but through water and the Spirit of God, brings a person into the kingdom of favor; which is righteousness, peace, joy, and a holy spirit, with a future inheritance in prospect. But if the justified draw back, or the washed return to the mire, or if faith die and bring forth no fruits—into the kingdom of glory he cannot enter. Hence good works through faith, or springing from faith in Jesus, give a right to enter into the holy city—and this is a *right* springing from grace or favor:—"Blessed are they who keep his commandments that they may have a right to the tree of life and enter through the gates into the city." This right, as observed, springs from a constitution of favor. And while men are saved by grace, or brought into the second kingdom, (for all in it are said to be *saved* in the New Testament style) by favor, they cannot enter the heavenly kingdom, but *by patient continuance in well doing*. So stands the decree of the Lord Almighty as I understand the Oracles.

Those who desire the enjoyment of remission of sins, peace with God, and abundance of joy, can obtain them through submission to an institution of pure favor, as already defined. But when we speak of admission into the everlasting kingdom, we must have a due respect to those grand and fundamental principles so clearly propounded in the New Institution. We must discriminate between the kingdom of favor, and the kingdom of glory.

This is in anticipation of my essays on the Jewish and Christian Dispensations, and I am compelled to divulge so much of the views which I have to lay before my readers under more appropriate heads, and as the results of premises not yet developed: I say, I am compelled to cross the Jordan, and to pull a cluster of the grapes to show those who are halting between two opinions, that there is good fruit in the land to which I invite them. The following narrative will shed more light on the three kingdoms:—

THE NARRATIVE OF SIMEON.

WHILE musing upon the three kingdoms, I fancied myself in the kingdom of glory after the final judgment. Amongst my companions in that happy kingdom, I was introduced to one Simeon, a *Jew, who had* been converted to christianity eight years after th

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resurrection of Jesus Christ. While in conversation on the wonders of redemption, Simeon gave us the following narrative. "I have been," said he, "a subject of these three kingdoms, and now I discern not only the true nature and design of each, but I am enraptured in contemplating the manifold wisdom developed in their respective constitutions. I was, when born of the flesh, born a citizen of the commonwealth of Israel. I was circumcised and made partaker of all the privileges of the first or prefatory kingdom of God. I distinctly remember all my views and feelings under that economy. When I waited at the altar and worshipped in the sanctuary, my conscience was often troubled, and its momentary pacifications were like the occasional appearances of the sun in a dark and cloudy day. If I felt peace at the altar, so soon as I mingled with my fellow-citizens, I contracted pollution, and my sin was ever before me; my iniquities took such hold upon me, that, at times, I could not lift up my eyes. Hopes and fears, joys and sorrows, alternated in my bosom. The thunders of Sinai and the flashing vengeance that destroyed in a moment thousands of my nation, often occurred to me. I prayed with fear and trembling. I expected a Redeemer, but knew not the nature of his redemption. But finally I believed that Jesus of Nazareth was he. I saw that his institution differed from that of Moses, as the sun excelled a star. I apprehended the reign of favor, and gladly became a citizen of the second kingdom. I was born of water and of the Spirit, and obtained a remission of sins, of which I had never formed an idea under the kingdom of law. The sacrifice of Jesus, and the divine testimony or assurance which I had from God our Father, in the proclamation of mercy, cured my conscience and implanted new life within me. I felt myself in a new kingdom, in a kingdom of favor. Sin did not now lord it over me as before, and my heart beat in unison with the favor which superabounded; so that, in comparison of the former kingdom, my sun always shone in a bright and cloudless sky. If, in one thought, I felt myself seduced from the path of life, with the quickness of a glance of the mind, I remembered that Jesus died, and that I had died and been buried with him in his sacred institution. This always cured my conscience and gladdened my heart. I ran the race and finished my course. I slept in Jesus; and, lo! I awoke at the sound of the trumpet, and all my deeds came into remembrance, not one of them was forgotten by God. I was found worthy through conformity to that favor which brought me into the fold of God, to approach the tree of life. I have tasted its fruit and feel myself immortal. The contrast between the kingdom of law and the kingdom of favor prepared me to relish and to enjoy the contrast between the kingdom of favor and the kingdom of glory. And when I tell the wondrous story of nature and grace to those my companions who have come from the East and the West, from the North and the South, without circumcision or the proclamation of mercy through the gospel, their devotion in hearing and mine in telling their joy in me, and my joy in them, swell our strains and raise our bliss to degrees ineffable and full of glory. I have been thrice born—once of the flesh, once of water and spirit, and once from the grave. Each birth brought me into a congenial society. My fellow-citizens

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ESSAYS ON THE PATRIARCHAL, JEWISH, AND CHRISTIAN DISPENSATIONS—*No. IX.*

JEWISH AGE—No. I.

AS the first religious economy was *patriarchal*, because adapted to families in an unassociated capacity; so the second was *national*, because adapted to families in an associated or national capacity. The first required but the existence of a single family for the enjoyment of all its institutions and privileges: the second required many families living together in close neighborhood and under one and the same civil government. Thus we find in the preliminaries to the Sinaitic institution, that it was proposed to constitute a *religious nation* a kingdom of priests, a holy people, upon a certain basis. To the preliminaries, as proposed by Moses, the people assented, and on their consent was issued the *constitution*. This was written by the King in his own handwriting upon two tables of stone. This was the supreme law of their social, religious, and moral relations. And all their other laws and institutions were but the developement and application of its principles to religion and politics.

Abraham was called at a time when idolatry began to appear in Chaldea, and when families began to have each a family god. When his descendants became numerous, and large enough to become a nation, and the nations had each its own god, it pleased the Ruler of the Universe to exhibit himself as the God of a nation. Hence originated the theocracy. Here it is necessary to suggest a few general principles of much importance in understanding the varieties which have appeared in the divine government. From the Fall of Man the Governor of the World withdrew from all personal intimacies with the race. He no longer conversed with man face to face as he was wont to do in Eden. The recollections of the Divinity became more and more faint as Adam advanced in years; and the traditionary information communicated to his descendants became less vivid and impressive in every generation. All new communications from the Creator were through symbols, by messengers, or rather through things already known. *Things entirely unknown can only be communicated to the mind by things already known.* This axiom is at the basis of all revelations, and explains many otherwise inexplicable incidents in the divine communications to man. The natural symbols and the artificial names of things became, from a necessity of nature, the only means through which God could make himself known to man. This, too, has been the invariable rule and measure of all the discoveries which God has made of himself, his purposes, and will. Hence the spangled heavens, all the elements of nature, the earth, and the sea, with all their inhabitants; the relations, customs, and usages existing among men, have all been so many types or letters in the great alphabet which constitutes the vocabulary of divine revelation to man. He has even personated himself by his own creatures, and spoken to us

resurrection of Jesus Christ. While in conversation on the wonders of redemption, Simeon gave us the following narrative. "I have been," said he, "a subject of these three kingdoms, and now I discern not only the true nature and design of each, but I am enraptured in contemplating the manifold wisdom developed in their respective constitutions. I was, when born of the flesh, born a citizen of the commonwealth of Israel. I was circumcised and made partaker of all the privileges of the first or prefatory kingdom of God. I distinctly remember all my views and feelings under that economy. When I waited at the altar and worshipped in the sanctuary, my conscience was often troubled, and its momentary pacifications were like the occasional appearances of the sun in a dark and cloudy day. If I felt peace at the altar, so soon as I mingled with my fellow-citizens, I contracted pollution, and my sin was ever before me; my iniquities took such hold upon me, that, at times, I could not lift up my eyes. Hopes and fears, joys and sorrows, alternated in my bosom. The thunders of Sinai and the flashing vengeance that destroyed in a moment thousands of my nation, often occurred to me. I prayed with fear and trembling. I expected a Redeemer, but knew not the nature of his redemption. But finally I believed that Jesus of Nazareth was he. I saw that his institution differed from that of Moses, as the sun excelled a star. I apprehended the reign of favor, and gladly became a citizen of the second kingdom. I was born of water and of the Spirit, and obtained a remission of sins, of which I had never formed an idea under the kingdom of law. The sacrifice of Jesus, and the divine testimony or assurance which I had from God our Father, in the proclamation of mercy, cured my conscience and implanted new life within me. I felt myself in a new kingdom, in a kingdom of favor. Sin did not now lord it over me as before, and my heart beat in unison with the favor which superabounded; so that, in comparison of the former kingdom, my sun always shone in a bright and cloudless sky. If, in one thought, I felt myself seduced from the path of life, with the quickness of a glance of the mind, I remembered that Jesus died, and that I had died and been buried with him in his sacred institution. This always cured my conscience and gladdened my heart. I ran the race and finished my course. I slept in Jesus; and, lo! I awoke at the sound of the trumpet, and all my deeds came into remembrance, not one of them was forgotten by God. I was found worthy through conformity to that favor which brought me into the fold of God, to approach the tree of life. I have tasted its fruit and feel myself immortal. The contrast between the kingdom of law and the kingdom of favor prepared me to relish and to enjoy the contrast between the kingdom of favor and the kingdom of glory. And when I tell the wondrous story of nature and grace to those my companions who have come from the East and the West, from the North and the South, without circumcision or the proclamation of mercy through the gospel, their devotion in hearing and mine in telling their joy in me, and my joy in them, swell our strains and raise our bliss to degrees ineffable and full of glory. I have been thrice born—once *of the flesh*, once of water and spirit, and once from the grave. *Each birth* brought me into a congenial society. My fellow-citizens

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through human institutions. Hence he has been called a Sun, Light, Father, Husband, Man of War, General of Hosts, a Lord of Battles, King, Prince, Master, &c. &c. He has been spoken of as having eyes, ears, mouth, hands, feet, &c. &c. He has been represented as sitting, standing, walking, hasting, awaking. He has been compared to a unicorn, lion, rock, mountain, &c. &c. He has made himself known in his character, perfections, purposes, and will, by things already known to man. This is the grand secret, which, when disclosed, removes many difficulties and objections, and sets in a clear light the genius of the Jewish age of the religious world.

Now when God became *the king of one nation*, it was only doing what, on a more extensive scale, and with more various and powerful effects, he had done in calling himself a *Father*. Both were designed to make himself known through human relations and institutions. One type, symbol, or name, is altogether incompetent to develope the wonderful and incomprehensible God. But his wisdom and goodness are most apparent in making himself known in those relations and to those extents which are best adapted to human wants and imperfections. And the perfection of these discoveries consists in their being exactly suited to the different ages of the world and stages of human improvement. At the time when he chose *one nation* and made himself known to all the earth as its King and God, no other name, type, or symbol, was so well adapted to this benevolent purpose, as those selected. For when Israel was brought out of Egypt all the nations had their gods; and these gods were esteemed and admired according to the strength, skill, prowess, and prosperity of the nation over which they were supposed to preside. Hence that God was the most adorable in human eyes whose people were most conspicuous.

Wars and battles were the offspring of the spirit of those ages contemporaneous with the first 500 years of the Jewish history, and with the ages immediately preceding. Hence the idea was, that the nation most powerful in war had the greatest and most adorable God. Now as the *Most High* (a title borrowed from this very age) always took the world as it was at every period in which he chose to develope himself anew, or his purposes, he chose to appear as the *Lord of Hosts*, or God of Armies. And to make his name known through all the earth, he took one nation under his auspices, and appeared as their Sovereign and the Commander in Chief of all their Armies. Hence the splendid and easy bought victories of the Israelites. One could chase a hundred, and ten put a thousand to flight. This explains the deliverance out of Egypt, and how the Lord permitted Pharaoh's heart to be hardened—for the purpose of *making his name known through all the earth*. Pharaoh and his court knew not the God of Abraham, Isaac, and Jacob, and impiously asked, "Who is the Lord, that I should obey him?" But Moses made him know, and tremble, and bow. By the time when the Jews were settled in Canaan, the world was taught to fear the God of Israel, the Lord of *Hosts*; and so it came to pass that all the true and consistent knowledge of God upon the earth, amongst all nations, was derived directly or indirectly from the Jewish people.

But we must not think that only one purpose was gained, or one object was exclusively in view in any of these great movements of the

Governor of the World. This is contrary to the general analogy of the material and spiritual systems. By the annual and diurnal revolutions of the earth, although by the former the seasons of the year, and by the latter day and night seem to be the chief objects, there are a thousand ends gained in conjunction with one principal one. So in this grand economy, many, very many illustrious ends were gained besides the capital one just mentioned. For, as in the vegetable kingdom we have a succession of stages in the growth of plants; as in the animal kingdom we have a succession of stages in the growth of animals; so in the kingdom of God there is a similar progression of light, knowledge, life, and bliss. We have in the vegetable kingdom the period of germinating, the period of blossoming, and the period of ripening the fruit. So we have infancy, childhood, youth, and manhood, in our own species. Each period calls for special influences and a peculiar treatment. So it is in the kingdom of God. It had its infancy, its childhood, and its manhood. In each stage it was diversely exhibited. The Patriarchal, Jewish, and Christian Ages were adapted to these.

Again, we are not to consider the special temporal favors bestowed upon the Jews, as indicative that the divine benevolence was exclusively confined to one nation to the exclusion of all the earth besides. As well might we say that the husbandman who cultivates his garden despises or neglects his farm, or that he exclusively loved that part of the soil which he encloses with a peculiar fence. Other circumstances and considerations require these specialties. The general good of the human race, and the blessing of all nations in a son of Abraham, were the ultimate and gracious ends in view in all these peculiar arrangements. This promise and guarantee was made to Abraham before the times of these ages or dispensations. So that the calling of the Jews and their erection into a nation under the special government of God, were but means necessary to that reign of favor under which we now live.

These general and prefatory hints we thought expedient to suggest as preliminary to our essays on the Jewish economy. There is one lesson of more than ordinary importance, which all who have not attended to it ought to learn, not only with a reference to our object in these essays, but with reference to many others—and that is, *that things unknown can only be taught through things already known.*

EDITOR.

The following remarks on "Religious Controversy," from the Pandect, *are rational and worthy of a perusal.*—Ed. C. B.

RELIGIOUS CONTROVERSY.

It is much to be desired that correct views should obtain in the church and in the world relative to controversy on matters of religion. If we rightly scan the signs of the times, there is a special necessity for making this subject prominent at the present day. A fair moral estimate of the true nature and legitimate ends of controversy is we believe of less and less frequent occurrence. Persons of amiable and pacific tempers are apt to be offended with the very term. The argumentative discussion of any topic of religion is unhappily associated in their minds with the encounter of an

passions—with bitterness and evil speaking—with an entire dereliction of the charities and courtesies of both christian and civil intercourse. And candor compels us to admit that too much occasion has been given in all ages for connecting these repulsive attributes with religious debates of every kind. But they are by no means its inseparable adjuncts. And no plea for the necessity of controversy ought to be construed as a plea for its common evils. We know not why the truest spirit of meekness and kindness towards the person of an opponent may not be coupled with the utmost force of reasoning in the defence of opinion. Yet in the minds of many these ideas appear to be wholly incompatible with each other; and to say of a tract, a treatise, a sermon, a book, it is *controversial* in its object or complexion, is at once to fix an indelible odium upon it. No matter how clear and luminous its exposition of error, or its defence of truth—no matter how engaging or conciliating its spirit—still it is *controversy—hated controversy*—and wormwood and coals of juniper and firebrands and arrows—all rush into the imagination as through an open door, and forbid it the least favor.

This surely is not calling things by their right names, nor judging righteous judgment. What is the scope of religious controversy, but the vindication of religious truth? Is not this truth liable to be denied, distorted, corrupted, or frittered away? Is it not often entangled with specious errors, and charged with false consequences? Are its friends required to stand silent by, and see its dearest interests jeoparded, without coming forward to its defence? Is there any alternative left them, but to enter the lists, and to endeavor to show truth triumphant? By this we do not intend to advocate the *belligerent* spirit of controversy: however *polemical* or warlike may be our terms. But as to the thing itself, we see not but controversy is as inevitable as error, and as harmless as its refutation. If there *are* fundamental truths in the gospel, and these truths are liable to be assailed, they must be defended; and if they are *continually* assailed, they must be *continually* defended.

For this we unquestionably have the high authority both of scripture precepts and example. Mention is made of some "whose mouths must be stopped;" and "gainsayers are to be put to silence." And it ought to abate very considerably our aversion to *every* form of controversy when we find several of the Epistles written with the express design of confuting certain errors which had sprung up in the church, and were making head against the Apostles' doctrine. If inspired men stand foremost in the ranks of controvertists, it is a sickly or sinful sighing for peace, that keeps us not in the back ground merely, but off from the ground altogether.

Now we have yet to learn that the day in which we live is so happily distinguished above former periods as to absolve us from the necessity of controversy. Are errors less rife over the whole length and breadth of our land at this moment than in the times of *our fathers?* Is there a more general and cordial yielding to the *pure principles* of religion and morality? Are the advocates of the *unadulterate* doctrines of the gospel listened to and reported of *with more candor?* Does the weekly press teem with a more hopeful issue, and send out through its thousand channels a better influ-

ence over the bosom of society? Are the prejudices naturally engendered by sectarian divisions, melting away, and the hearts of good men panting to break through party pales and flow together? Are the smaller points of difference more frequently viewed as small than ever before, while all the true holders of the one Head are rallying round the central points of union?

If these auspicious omens were indeed visible, we might begin to think of discharging ourselves from this duty. But we do not see them. On the contrary, we see what we are taught in prophecy to expect, growing indications of a more powerful spirit of error. With more *real* liberality than formerly, we believe there is also more *false*. There is a disposition to relax the rigor of truth. And here, if we mistake not, bedded in fragrant flower of lovely charity, lies the baneful cankerworm—an aversion to controversy. It is, in many cases, we are persuaded, the product of a spurious catholicism, which would bid us embrace error as well as truth—which would blind our eyes to the everlasting and indestructible distinction between them.

But we have wandered into a longer dissertation than we intended, though well aware that much, very much, remains to be said on the subject, in order to present it in all its bearings. At present our aim has been to intimate that a dislike of all controversy, in every form, is exceedingly unreasonable, inasmuch as a wholesale reprobation of it is very apt to be connected with an indifference to truth which has a bad aspect.

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

Dear Sir,

IT appears, from reading the Christian Baptist, that you have several times called Doctor Macknight a Presbyterian, which consideration, together with our own reading, has induced us also to call and consider him one; for which we have been branded with the honorable, frequent and freely bestowed appellation of *liars*, by those who wish to evade the force of truth, and to sustain their cause by *assertions* and by bestowing the above appellation on those who wish to *prove every thing*. In vindication, therefore, of yourself and readers, you will be pleased to lay before the public such facts and documents as you possess, in proof of Doctor Macknight's being a Presbyterian, that the community may judge who are the most worthy of the frequently bestowed honor of *liar*—they who *affirm* or they who *deny*. Hoping that you may always sustain yourself and the cause you advocate by truth, candor and simplicity, we subscribe ourselves your readers, J. A. B. C. D.

P. S.—Jones' History of the Waldenses has arrived and is for sale in Lexington, Kentucky. We hope the Paidoes will give it an honest and impartial reading.

REPLY.

Dear Brethren,

I DO not know what sort of evidence would be sufficient to convince some people of facts which they do not wish to believe. Would the biography of the life of Doctor Macknight prefixed to *his translation* and notes be admitted by them as proof? or would the

fact of his having officiated as moderator of the whole Presbyterian assembly in the city of Edinburg in their annual judicial authority, be admitted as proof? or would the fact of his having presided over, and labored among, a Presbyterian congregation for more than thirty years, be admitted as proof? or would the fact of his having been regularly paid by a Presbyterian congregation for his ministerial services all the time he officiated as minister, be admitted as proof—that Doctor Macknight was a Presbyterian Doctor? Or must we await the general resurrection before we can decide this matter? If the former be admitted, individually or collectively, as proof, the public have it; for it is already public property: but if the latter only can be received as proof, it cannot be proved till the final consummation.

I am glad that Jones' history has arrived, and I trust some of the preposition editors of the *Paido Rantist* will do themselves the justice of looking into it. Sincerely yours,

A. CAMPBELL.

DANGEROUS ATTEMPT!

SOME persons think that it was a dangerous attempt, on my part, to discuss with the champion of infidelity the evidences of christianity. They did not know what we could do with a man who denied the Bible, and were afraid that his cavils and objections would be unanswerable, and thus the discussion would more likely make sceptics of christians, than christians of sceptics. Bad enough, indeed, if we christians are not able to produce a reason, or many good reasons, for our faith! A handsome compliment, truly, they present to the christian community, who insinuate that they believe without reason, and cannot tell why! From such christians christianity has more to fear than from infidels. I trust the late debate will show that the reason is all on our side, and the sophistry all on that of our opponents. And I rejoice to know, from various sources, that some infidels were converted to christianity from the late debate, but no christians were converted to infidelity. Our great complaint against Mr. Owen was, that he would not reason, and that while sceptics boasted of reason, they had little on none to show.

EDITOR.

THE PAIDOBAPTIST.

I HAVE not seen but the first and second numbers of this work. In the second I observe in the first article which I read, and the only one I have leisure at this time to read, that so hard pressed is the editor or some of its writers, on the meaning of the word *bapto*, that he is forced to affirm that the lexicons or Greek dictionaries are not to be depended on, inasmuch as there is none of them more than five hundred years old. So, then, all the scriptures are of doubtful import, as far as dictionaries are concerned, for none of the Greek dictionaries can explain a single word in them, because they are only five hundred years old. How then does Doctor N. arrive at the meaning of them? Never before did I see the Paidoes so hard put to it to keep *up the little golden* idol. A prop under each arm, and one from the *chin and spine*, will not keep Dagon on his feet. I advise to prop it *all round*, and then to tie it and the props together with a golden *chain*.

EDITOR.

PROSPECTS OF THE SEASON.

I HAD promised myself the pleasure of a little respite this summer from the labors of the pen, and the pleasure of visiting some of my friends at a distance;—but present prospects forbid me any longer to indulge the hope of any respite during the summer months. I had, from the time of the acceptance of Mr. Owen's challenge, resolved to have nothing to do with the publication of the debate, and therefore offered the copy right to a stenographer. Mr. Gould, of Philadelphia, had, at one time, agreed to take it down for the right of publishing one large edition of the work. But the uncertainty of Mr. Owen's arriving in the United States in time for the discussion, and some pressing engagements in Philadelphia, caused him to decline the undertaking. When I arrived at Cincinnati a similar offer was made to Mr. C. H. Sims, formerly a stenographer to congress. He also declined the copy right, and preferred a remuneration in money. Mr. Owen and myself then agreed to publish the work jointly. We agreed to pay Mr. Sims 500 dollars for his report. But Mr. Owen, about to return to Europe, preferred to sell his interest in the work. I was, then, obliged to be the publisher, and having purchased Mr. Owen's interest in the work, I have become the sole proprietor; and thus I am, contrary to both my former intentions and expectations, compelled to publish this discussion. It was agreed by Mr. Owen and myself, before the debate commenced, that the copy furnished by Mr. Sims should be filed in the clerk's office of the county in which the debate would be published for inspection and safe keeping; that in case of any complaint by either party of any unfairness in the publication, the debate when published might be confronted with the original manuscript. These precautionary arrangements were all adopted to give that credibility to the discussion necessary to its usefulness and influence wherever read. I have every reason to believe that no work has hitherto appeared better adapted to check the scepticism of the age, to confirm the doubting christian, and to paralyze the efforts of infidels, than this same discussion. It will, I trust, have other good influences. It will operate on the public mind, when read, as it did when pronounced—as a restraint upon sectarianism, as a means of uniting christians, and of disentangling the religion of the New Testament from the metaphysical intricacies, from the conflicting dogmas, from the confused rubbish of the ages of superstition. The religion which the infidels declaim against is not the religion of the New Testament, but the religion of Antichrist, which they irrationally call christianity. 'Tis true, indeed, that they having got the spiritual *jaundice*, cannot see any religion in its true colors. But this mental derangement was originally the result not of the religion of the New Testament, but of the perversions of it. And because they were able to detect, and could laugh at the follies and errors of a political religion, they work it into their heads that priests had the honor of inventing all religions; and that because christianity was *abused*, therefore it was *false*. No men have bestowed so much honor on the priests as the Sceptics; for they have made them the *inventors* of religion and have ascribed to them the sole *power of maintaining* it in defiance of their philosophy and the com-

mon sense of men. How ingenious and powerful are the priests! With me they have been not the inventors, but the perverters of religion; and the fact that christianity exists in defiance of their corruptions, is no weak proof of the divine protection bestowed upon it.

EDITOR.

QUERY—*For the C. B.*

WHY did Paul thank God that he had immersed none but Crispus and Gaius?

Answer.—Paul did not do so. He thanked God that he immersed none of the *Corinthians* but a few individuals. And the reason was, "Lest any should say he had immersed into his own name," and thus afforded them some pretext for calling themselves after Paul. Paul was inveighing against christians calling themselves by the names of human leaders, and was thankful in this instance that he had afforded no pretext for any of the schismatics in Corinth to call themselves after his name.—*Ed.*

MONTHLY RECEIPTS FOR THE "CHRISTIAN BAPTIST,"
From April 16 to May 20.

J. Vawter, Vernon, Ia. paid for vol, 6 for himself, also for J. B. New, T. G. Stoney, R. Scott, and S. Waggoner. Elder B. Allen, Brownsville, Ky. for A. Keller, v. 6. J. Nelson. v. 1. 5, 6. N. Willhoite, v. 6. J. Swindler, v. 6. M Grove, v 1 and $3 for others. Elder T. M. Henley, Lloyd's, Va. for M. Kemp, of Gloucester co. Va. v. 6. From Elder S. Clack, Bairdstown, Ky. for S. Carpenter, v. 1, 2. 3, 4. 5, 6 South Amenia, N Y. v. 6, J. Barlow. Leesburg, Ky. from A Chinn. for J Chinn, v. 6 v. 5 & 6 for M. Hearne, and v. 6 for himself. Jeffrey's Store, Va. J. W Jeffreys, for C. B. for whom not signified. Mr. Churchill, for v. 6, for E. Ward, Randolph, O. Pittsburg. Pa. v. 6. E. Buck. J. Hawkins, Connersville, Ia. for C. B. Hopkinsville, Ky. from J. Bryan, for W. Devanport for C. B. Office Tavern, Va. from P. L. Town, vol. 1 for himself; v. 3 for Walthall, for one other, name not legible, v. 2, 3 4, and vol. 6 for himself. Lebanon, Ky. from J. Spencer, 5 and 6. R. Noel for C. B. and N T Tappahannock, Va. Georgetown, Ky. from R. Thompson, $1. Versailles. Ky, T. Bullock. 2 dollars for subscription. Lebanon, O. from Elder Probasco, for W. Pearson, v. 4 & 5; L. Davis, v 4 and 5; and for John Carman, vol. 4. Richmond, Ky. from Martindale, vol. 4 for himself, and 2 dolls. for J. Curle. Versailles, Ky. from S. Nuckles, vols. 1, 2, 4, and 5.

[Some other receipts for the last month are crowded out of this number—they shall be published in our next.]

☞IF any inaccuracies appear in this number, they must be ascribed to the Editor's absence from home. As the copy was hastily written, and he has not corrected the press, it is probable some errors may have escaped our notice. *Publisher.*

NEW AGENTS.—G. W. M'Wharter, Thompkinsville, Ky.—J. T. *Jones*, Cincinnati, Ohio—Elder T. M. Henley, Tappahannock, Va.—*James* Trowbridge, Geneva, Ontario co N. Y.

CHRISTIAN BAPTIST.

No. 12. BETHANY, BROOKE CO. VA. *MONDAY*, JULY 6, 1829. *Vol.* VI

"*Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for ye have only one teacher. Neither assume the title of Leader; for "ye have only one leader*—the MESSIAH."

Matt. xxiii. 8—10.

"*Prove all things: hold fast that which is good.*"

Paul the Apostle.

PAULINUS AGAIN.

May, 1829.

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

Dear Sir,

A CORRESPONDENT, who appears under the signature of "A Lover of the whole of Divine Truth," in the last number of the Christian Baptist, has labored to make it appear that "Paulinus" in your periodical, is at variance with "Melancthon" in the "Religious Herald;"—in other words, that the writer with these different signatures is inconsistent with himself; and, indeed, that "Paulinus," at one period of his correspondence with you, is not altogether consistent with "Paulinus" at another period.

Giving this writer all due credit for his sagacity—and especially for smelling the wonderful secret that "there has been a lecture, caution, admonition, reproof, or rebuke, given from SOMEWHERE;"—(some people have the faculty of smelling out what never existed)—I must beg your indulgence to say a little in reference to this communication: MUCH I have no desire to say, and I hope it may not be necessary.

In the first letter of "Paulinus," your correspondent finds many things highly to commend, and none, as far as I observe, to censure. Very well! In the second epistle, too, he is pleased to say, he finds "other excellent things." But here he begins to suspect that "Paulinus" is wavering; and further onward he becomes confirmed in the opinion that there was a desertion of the sentiments with which "Paulinus" commenced the correspondence; or some inconsistency with the professions and declarations which he had made.

To a person, sir, who thinks, that because a man has expressed himself to be highly pleased with the sentiments

and operations of another, TO A CERTAIN EXTENT, he must therefore approve IN TOTO;—to him who may consider it proper, implicitly to deliver himself up, to go, PARI PASSU, with another, and even run before him;—to such a person I own I may have appeared wavering and inconsistent; but from the decision of any such person, I must appeal to those who are capable of exercising more candor.

As it regards the inconsistency of "Paulinus" with himself, in his correspondence in the Christian Baptist, I do not feel concern enough, on THIS point, to trouble you, or your readers, or myself, with a review in detail of the quotations and remarks of this writer. If any of your readers should be so far interested in the matter as to examine for themselves, I refer them to the correspondence itself;—particularly to the first letter of "Paulinus," vol. 4. p. 28. and the answer, p. 33.—to the second letter, vol. 4. 154; and to Paulinus' note to the editor, vol. 5. p. 57. Let any intelligent person, without the colored spectacles of this writer, attentively read this correspondence, and then say whether the labor of this "Lover of the whole of Divine Truth," be not, thus far, LOST labor.

It is of much more consequence to consider the charge of inconsistency between "Paulinus" in the Christian Baptist, and "Melancthon" in the Religious Herald. Of much more consequence, I say, not on my own account, but because it involves a matter which I deem of great importance to the rising generation;—I mean, the moral and religious culture of the minds of children.

What now is the lamentable inconsistency complained of? Let us see: and let me endeavor to condense: for I begin to apprehend I shall occupy more room than may be desirable.

"Melancthon," in his 4th essay, treating on the religious instruction of children, recommends, FOR EARLY CHILDHOOD, the use of plain and simple catechisms, adapted to the capacity of children: and that we might be supplied with these means of instruction, and have them more generally adopted amongst us, he undertook to suggest to the Baptist General Convention, the propriety of taking certain steps, for the *purpose of* effecting this object.

And behold, here is the offence!—and here is the incon*sistency of* "Paulinus" and "Melancthon!" If you ask, *(as well* you may)—I answer, thus; viz. "Paulinus" *pressed* much pleasure in your apparent aim, "to clear

the religion of Jesus of all the adventitious lumber with which it has been encumbered, and bring back the christian church to its primitive simplicity and beauty." He had also expressed his hearty approbation of "your opposition to the errors and follies, too prevalent in the religious world." Moreover, he had spoken of the most effectual way "for sweeping off all that rubbish which has been gathered from the old ruins of former establishments, to build withal on christian grounds;—alluding to the arguments for christian institutions, drawn from the abrogated ceremonies of the Old Testament. All this "PAULINUS" had said: and now, lo! "MELANCTHON" recommends the use of plain and simple catechisms, as a help in the mode of instructing children! What is the conclusion?—ERGO, "Paulinus" and "Melancthon" are inconsistent." But this logic (please to observe) takes for granted what will not be allowed; viz. that well adapted catechisms are to be considered as ADVENTITIOUS LUMBER—as ERRORS and FOLLIES—as RUBBISH, gathered from the ruins of former establishments. That this mode of instruction has been abused, "Melancthon" readily allows: but when your correspondent proves the propositions just mentioned;—when he proves that to instruct children in this way is ERROR and FOLLY, and that all catechisms are LUMBER and RUBBISH, I can, by the same arguments (and A FORTIORI) prove the same thing, with regard to all religious periodicals and publications, essays, &c. intended to instruct full grown learners. I say, I can do this MORE FORCIBLY; because, if persons who are fully capable of reading the Bible for themselves, need human aid, in deriving instruction from that sacred source, then much more do children need such aid, who cannot read for themselves.

But "Paulinus" had declared his persuasion, that "the word of God is the instrument of our regeneration and sanctification:" and this writer asks, if a catechism is such an instrument for "these little immortals?" "I answer, divine truth is God's instrument for doing good to the souls of men, whether it be held forth altogether in the express words of scripture or not; and whether VIVA VOCE or written. And if your correspondent is sure of the contrary, why does he attempt to teach by long lectures and by printed *publications*?

"*Is this* the way (asks our critical censor) to reform *church* and restore the ancient order of things?"

every well adapted method ought to be used, for effecting a reformation where it is needed: and while the Apostle enjoins on parents the duty of bringing up their children "in the nurture and admonition of the Lord," can your correspondent, by his sagacity, discover the precise method which we are directed to pursue?—or has the inspired writer left the MODUS OPERANDI to christian prudence?

Let us hearken again. "Is this the aid he promised to correct the evils, to wit, creeds and confessions of faith, those fruitful sources of dissention," &c. And does your correspondent consider the mode of instructing children by a plain and simple catechism, the same thing with adopting creeds and confessions of faith, as standards (instead of the scriptures) by which to try the members of the church? If so, I may take the liberty to say, I differ with him; and very likely, so will most of your readers.

"Is this," (says he, in the same strain of fancied triumph) —"is this his opposition to theories, or compiling abstract truths?—A short quotation from Paulinus' second letter will suffice for the answer:—"not as mere abstract truths, but as having their adjuncts;—not as naked theories, but as practical lessons." Surely, sir, this writer uses terms without duly considering their import.

This method of proceeding, he conceives, is "carrying our jugs to the distillery to get alcohol, that our little immortals may tipple with us." Your correspondent may enjoy the benefit of this happy application of the figure: but he (it seems) is a teacher in Israel, and doubtless wishes the people to attend his lectures.—Query;—to whose distillery then will they carry their jugs!

"What need can there be (he asks) of the influence of the Holy Spirit, when it is admitted that these ecclesiastical bodies' recommendation will have a powerful and happy influence," It is enough to say here, that the writer ought to have resisted the temptation which led him to this ill-judged attempt at being witty.

But here comes the most serious charge. He thinks it "a deep reflection upon the wisdom and philanthropy of Jesus *Christ, in not* giving to these "little immortals" what Me*lancthon considers* necessary for their religious education." *He means, I* presume, that it is a deep reflection, &c. "to *that Christ* has not given, &c. Now, sir, I believe that *holy scriptures* contain all truth necessary to make

wise unto salvation. But I believe also, that God designs we should aid one another in the economy of grace, as well as in that of nature; and particularly that the strong should assist the weak. And if this writer thinks differently, I ask again, why does he attempt to teach even grown folks by long lectures?

Your correspondent could stretch out his hand to pull down, but he has done nothing, in this case, to build up. Suffer me here to quote a passage from "Melancthon."—"If, for a certain stage of childhood, a better method can be devised, in any regular or systematic manner to impart instruction, let some of the friends of these little immortals present it to our notice," &c. See Essays on Reformation, No. 4. Now, sir, I do think it is but the part of candor and good nature to admit, that "Melancthon" has shown a disposition to help forward in a most desirable object—and a disposition to do it in the most eligible manner. And deeply conscious of the importance of the object, he has invited the "friends of these little immortals" to lend their aid. And what has this "Lover of the whole of Divine Truth" done, in compliance with this friendly invitation!—Let your readers judge. I have already far transcended my proposed limits, and will only add—when next your correspondent attempts to write for the benefit of the public, I hope he may not amuse himself at the expense of a serious subject.

With every good wish I am, yours in the gospel of Christ,

PAULINUS.

IT would afford me no little pleasure—themselves and their mutual friends much happiness—the cause of truth some service—and Satan no little disappointment—could "Paulinus" and the "Lover of the Whole of Divine Truth" agree to co-operate in the restoration of the ancient gospel and the ancient order of things. If they will agree to refer all difficult questions about expediencies, and about matters of mere abstract opinion, to the verdict of the grand jury of twelve Apostles; and should the twelve refuse, one and all, to decide the question, then to refer it to the General Convention of the Saints at their first anniversary of the resurrection of the dead, I will vouch for their most cordial agreement in sentiment, and zealous co-operation in effort in all things affecting the honor of the Saviour, the harmony of the saints, and the conversion of the world. But should they get into a warm controversy about baby catechisms, and long lectures about the capital *I* and the little *u*, I will predict that the leader in *such a controversy* will shed tears for it; and should he win the day *on earth, he will* lose it in heaven. What a pity that a modern Paul *and a junior Timothy* could not, like the good old Paul and Timothy *be fellow-laborers* in God's vineyard!!

EDITOR.

THE following communications from a writer now well known to many of our readers for his great good sense, originality of thought, and high veneration for the character of the oracles of God, have been on hand for more than two months. My absence from home prevented their insertion at an earlier day.——*Ed. C. B.*

Virginia, March 20, 1829.

Dear Sir,

WHEN I wrote the observations that appeared in your monthly publication of November and December, concerning the intelligibility of sacred writ, I thought I had expressed my conceptions on that subject so guardedly as to preclude even a possibility of being misunderstood; with respect to that hope, however, I find I was mistaken. Some imagine that the condition of the creature's mind, to which, I had asserted, God had adapted his message, was its natural condition, unperverted by education, error, or prejudice; uncorrupted by evil inclinations, habits, or dispositions; and not its state as it actually exists when God's message visits it, perverted and corrupted by all these. This construction of my words, however, is certainly unauthorized by them, and the inference which some draw from their distinction is unsupported. God from all eternity knew, with absolute certainty, not only the quantity of intellect which he had determined to bestow on each of his rational creatures at their birth; but the actual condition of their minds, as produced by error, prejudice, habit, inclination, or disposition, when his message should be made to visit them: and to the then existing condition of the most illiterate, prejudiced, and depraved of them, is the clearness of his message evidently adapted. Hence it is, that, in his message to sinners, no allowance is made for the ignorance, illiterature, error, prejudice, or depravity of any of them. God manifestly considers his message as sufficiently clear to his rational creature man in every condition in which it can visit him, and threatens, of course, to inflict the severest punishment upon him if he neglect, pervert, or reject it. Now, had not the message been deemed sufficiently clear and certain to every sinner when it reached him, justice could not have approved such severity, nor God threatened to inflict it—for this plain reason, that an unintelligible message is no message.

To terminate the strife, let me observe that if the Bible be an unintelligible volume, either God or man has made it such; and, of course, unfitted it to answer the end for which it was sent into the world—to enlighten it, and let those who make this charge say on whom this heavy censure falls; if on God, he cannot be that merciful and kind being which he says he is; and if on man, it is high time that they undo the darkness which they have spread over the face of God's message to a perishing world. Nor let it be said that God, *unable or unwilling* to qualify the first publishers for rendering his message plain, has been driven to the necessity of raising up a succession of uninspired, and, of course, unqualified men, to remedy his original failure.

I now proceed to offer a few observations, calculated, in my judgment, to evince that in every instance in which the Divine Spir

has judged it proper (for he never acts inconsiderately or inadvertently) to conceal his mind from man by the use of obscure or ambiguous language, no uninspired man can defeat his design, or make his mind more fully or clearly known than he has condescended to do. This fact is explicitly declared in Paul's first letter to the christian society at Corinth, 2. 11. and the declaration ought to have repressed the impious attempts of presumptuous mortals to pry into the secrets of the Almighty. But as it seems there are men, and, still more wonderful, Christian Doctors too, who pay little regard to divine authority, we invite them to attend to a fact that occurs daily, and to the abortive labor of many hundred years, for instruction on this important subject.

The fact to which we allude, is, that when a fellow-creature employs, either designedly or inadvertently, obscure or ambiguous language in the enunciation of his thoughts, it is impossible for any other human being to determine with certainty his meaning: conjecture concerning it is all that can be reached. If, then, the use of obscure or ambiguous phraseology be resorted to by men with absolute certainty that the veil which they thus spread over their thoughts will prove impenetrable, and for ever defy the sagacity of their fellow-men to pierce it, how ridiculous is it to imagine that the obscure or ambiguous phraseology *purposely* introduced by the Divine Spirit into his message, can be removed by human sagacity.

But in case this fact, like God's explicit declaration, should fail to work conviction and check the daring impiety of rash mortals, let the abortive labor of innumerable learned commentators, expositors, sermonizers, &c. who have most assiduously cultivated this barren field, at length dash the vain hopes of self-conceited men. Where, we ask, is the obscure or ambiguous word, phrase, or passage, to be found in the whole book of God, which is clearer or more certain now than it was seventeen hundred years ago? Conjecture, mere conjecture about the Spirit's meaning is, in every instance, in which his own words do not clearly announce it, all that has been, or indeed could have been advanced on the subject. And will any christian suffer himself to be so excessively deluded as to build his faith and rear his everlasting hopes on such a wretched foundation as human conjecture? No—the faith of a christian can fix on no other foundation than the clear and explicit declaration of a God who can neither lie nor be mistaken. Oh! human vanity! how long wilt thou obtrude thy disgusting visage upon us? How long wilt thou select the most obscure and ambiguous passages of God's word to exhibit thy self-conceit, and make an ignorant multitude gape, stare, marvel at, and talk about thy matchless skill in making darkness light?

Here it may not be improper to notice a fallacy which the learned as well as the unlearned are wont to practice upon themselves. It is not uncommon to hear people, who acknowledge that the words employed by the divine Spirit do not with certainty suggest his meaning to their minds, declare that by the aid of a commentator or other expounder, they can discover the Spirit's meaning clearly. We ask, *How can this be?* Have the words employed by the Spirit, or any *the inferior helps* with which he has furnished us, undergone *change?* Have they acquired a greater degree of fitness to reveal

Spirit's mind to us than they had before the commentator was consulted? We presume not. What then has happened? Just this—The commentator's notion has been substituted and mistaken for the Spirit's meaning. The deluded enquirer, pleased with an ingenious suggestion of his favorite commentator, admits it to be the real meaning of the Spirit, and henceforth employs it as a standard by which he tries the notions of others and his own. But it is plain that during this whole process of self-deception the Spirit's meaning is as little known to the enquirer, after he has got his commentator's aid as it was before; and instead of the Spirit's meaning, he has got only his commentator's notion—for it is not the Spirit's, but the commentator's words that suggest the meaning which he adopts.

But it may be asked, Has the divine Spirit furnished no other means of ascertaining the meaning of his message than the words and phrases in which it is written? We answer, He has: even all the means that can be safely used to ascertain the meaning of any human speech or writing. Beside the words and phrases which the Spirit has selected to express his mind, he has given us the aid of context, connected phraseology, related passages, scope or purpose, and subject, recorded facts, antecedent institutions, previous and subsequent declaration of the divine mind, the state of morality and theology, and even the controversies that existed when any passage, to us obscure, was written. To all these, as to means furnished by the Spirit himself, and furnished to all alike, who have a Bible in their hands, or its contents within their hearing, and which require, in order to obtain from them all the aid they can afford, not human learning, but common sense and scripture information. To all these, I say, we may occasionally resort, even where no doubt is entertained concerning the genuineness of the present text. And where the original text is suspected of having undergone any alteration, God has given us the benefit of ancient manuscripts, ancient translations, and even quotations of ancient date, by a diligent and cautious comparison of which, accidental alterations may be detected, and the original reading be restored. And here we admit that human learning to be of real use, but here only. Now, though God has furnished the devout student of his word with all these inferior helps, yet the occasions are very few, we presume, on which he will find it necessary to use any of them. God's message being intended and constructed for the salvation of multitudes who have not leisure to peruse such subordite aids, must be sufficient to answer his purpose without their use: nor can we believe that God meant that the illiterate should depend on the conjectural and of course uncertain information of the learned and ingenious, obtained from these inferior sources.—for this would compel the illiterate to depend on human sagacity, and not divine declaration; to build their faith on the suggestions of men, and not on the informations of God.

Yours, &c.

ALEXANDER STRAITH.

Dear Sir,

AS closely connected with the consummate folly of attempting to remove the *intentional* obscurities and ambiguities of the Divine Spirit from his message, we mention the impious pre-

tice of attempting to make us more fully acquainted with events recorded—with minerals, animals, vegetables, and places; with manners, customs, and usages; in short, with any thing mentioned in sacred writ—than God has thought fit to do. What immense labor has been performed, what vast quantities of precious time have been spent, absolutely wasted, in vain attempts to furnish information; for example, respecting the formation of this planet and its inhabitants; its appearance when newly formed; the situation and extent of the place called the garden of Eden; its rivers and trees; the qualities of the trees called in scripture the tree of good and evil; the time man lived before he sinned; the animal by which Eve was deceived; the change produced by the prohibited fruit on the intellectual, moral, and physical constitution of our first parents; the duration of man's probationary state, and his destiny, had he continued to live in innocence; the change produced on our earth by Adam's transgression, and by the flood that succeeded it; and ten thousand other scriptural objects and occurrences in addition to what God has thought proper to give us. But, alas! this has proved to us another barren field, which learned presumption and folly have labored long and hard to change; the blasting curse, however, still adheres to it. Not one particle of *certain* information, additional to what God has condescended to furnish us, has been procured by the researches of man. Conjectures, often wild and extravagant, often puerile and ridiculous, generally variant, and even contradictory, but always *uncertain*, fill up the whole mass of pretended information which vain dreamers have affected to add to God's intelligence. Nor is this total failure of human labor a matter either of wonder or regret. Surely had God considered *more* information than he has furnished concerning any object mentioned in his word, to be either useful or necessary to man, his goodness affords the most ample assurance that he would have communicated it and given it absolute certainty. We ought, therefore, to regard the quantity of certain information concerning the objects mentioned in sacred writ which God has there vouchsafed to impart to us, as that quantity precisely which he knew to be fittest and safest for us, and, with it, it is our wisdom, our duty, and our interest to be satisfied. To covet more is impious—to aim at more is downright rebellion. From the conjectures, notions, and dreams of self-conceited men, we can obtain no benefit; from them, however, we may derive much harm. Let us, therefore, reject and despise them as at least superfluous, if not pernicious, and cleave to the information of our all-wise Creator, as all that is necessary to make us truly wise and happy. Indeed it is astonishing that men should covet and laboriously strive to acquire notions, in the truth and certainty of which they know that they can repose no confidence, and which, of course, must remain useless lumber in their minds!

There is another current practice, which, as it offers to the Deity, if possible, still grosser insult, merits severer condemnation. It is the *practice of attempting*, by human researches and discoveries, to *render God's declarations* more credible than his veracity can render *them. Many who seem* but little disposed to believe the occurrence *of events or the existence* of objects mentioned in scripture, merely *because God has declared* their existence, are ready, if any trace

the declared occurrence, or any specimen of the asserted object be now found, where the scripture says the occurrence did take place, or the object, whether animal, vegetable, mineral, custom, manner, usage, or place did exist—to admit that God has at least once told the truth, and deserves credit. This is truly horrible! Divine testimony accounted unworthy of belief till confirmed by human discovery! What insult here to that veracity, which, when it stamps its declarations with the seal of truth, suffers no other testimony, no other evidence to approach it. Vision itself creates not *that* certainty which divine veracity begets—which divine declaration affords. Away, then, with all confirmative discoveries, all confirmative arguments or reasonings of man, with respect to any matter concerning which God has made an explicit declaration! And let it be remembered also that one explicit declaration establishes the truth and certainty of what is declared, as effectually as if the declaration were to be repeated ten thousand times. And this, by the bye, manifests and condemns the impiety of the practice of attempting to render any explicit declaration of sacred writ more credible, by resorting to other passages in which the same declaration may be found.

A. S.

TROY, Miami county, Ohio, June 8, 1829.

Mr. Editor,

HERE is a glass of cordial to revive your spirits: it is presented merely as a compliment; and, as treats are becoming quite unfashionable among the more temperate, I shall not think it impolite in you not to accept it.

Yesterday I attended a Methodist *camp meeting*, where I was again reminded (as I have often been within two years past) of a remark your father, Thomas Campbell, made to me nearly three years since; it was substantially this—"If you attend the ministry of a Presbyterian, you will hear many good things; if you hear a Methodist, many glorious truths will be uttered; should the preacher be an Episcopalian, he may edify you; a Baptist preacher will say many things that are said in the Bible; the Universalian is not *entirely* ignorant of the gospel; the Unitarian's sermon is true in part; and the like may be said of every sect in christendom: but among all these sects, without exception, nearly one half you hear is false, or, to say the least, doubtful; that is to say, it is not to be found in the scriptures."

Among the many good and bad, true and false declarations, which were made from the stand yesterday, the following is ONE, or SEVERAL IN ONE. To which class does it belong?—

Presiding Elder James Finley, upon the first of three heads, into which he divided this text, "*For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,*" announced, with much warmth, "that he must, in justice to the cause of truth, warn his congregation to beware of the doctrines propagated by one Campbell, of the Baptist church, who denies the agency of the Holy Spirit in the conversion of a sinner, and opposes the divinity of our Lord Jesus Christ. Every thing pertaining to the new birth, regeneration, and pardon of sin, he resolves into *baptism*, and this into *immersion*! He makes immer

the earnest of the inheritance. One of that class of preachers, when baptizing some persons in the Miami, near Dayton, not long ago, said to them, 'The time is coming when you will look down from heaven upon this place, and rejoice that you here received the earnest of your inheritance,' meaning that baptism was *the earnest!* One of them came to Sandusky, and told the christian Indians and others at that place, that he had been at considerable pains in coming a long distance for the purpose of preaching the gospel to them, and requested an audience, with which the Indians very politely favored him. He commenced by telling them that he had a message of salvation for them; and, in the course of his lecture, informed them that this salvation was to be obtained *only* by being immersed; that the water would wash away all their sins, and they would be pardoned and justified immediately. After a consultation, as is the custom of the Indians in such cases, they made him the following reply:—'We thank you for the interest you have taken in our own welfare, and for all your trouble in coming so far to instruct us poor ignorant Indians. You have said some very good things, which we know by experience to be true; but you have said some things which we do do not understand.* We do not understand how the water can wash away sins I have washed my body all over in the Mississippi, in the Missouri, in the Wabash, and in the great lake, many a time, but it did not wash away my sins. All my sins remained just as they were, until the blood of Christ was applied by the Spirit of God; then they were all taken away at once. The water could not wash away my sins, because it went no deeper than the skin, and my sins were not on my skin, but in my heart; nothing could get at them but the Spirit of God; and if it *could* get at them, nothing but the Spirit of God could break them down and destroy them.'

"Such preachers are ignorant of the gospel themselves. They have no experience of the love of God shed abroad in their hearts by the Holy Spirit. Would God call such a person to preach the glad tidings of salvation to lost sinners?"

The above is an abridgement of Elder Finley's observations on this part of the first head of his text. I think that in several sentences I have his own language *verbatim*; I should have given his own words throughout, could I have recollected them. I have not intentionally added one thought, but have omitted several for brevity's sake, which were not essential to the design of the extract, or necessary to screen myself from the charge of misrepresentation.

After the discourse, I called on Mr. Finley as politely as one of my little etiquette could well do, and modestly asked him for a written extract of that part of his discourse, for the use of Mr. Campbell and the public. I informed him that I had resolved to make report of his representation of Mr. Campbell's doctrine as well as my memory and the imperfect notes I had taken would enable me; [not knowing what was coming, my notes were not commenced in time;] but wishing not to misrepresent Mr. Finley in the least, I wished to have *it from his hand* in the very terms that he would wish to come under *your review.* The only satisfaction he gave me was this,—"I have *heard his* preachers say those very things, and I have seen them in his

*This same Elder Finley was the Missionary at Sandusky.

writings. B—— preaches the same things, and he says he got them from Campbell!!!" I repeated my request, accompanied with such reasons as candor and christian charity would suggest; but he turned from me, observing, "I am no controversialist." Every body, however, in these parts knows that there is not a greater controversialist (if this be not an abuse of the term) in the country than he, when his antagonist is not present. M.

REMARKS.

I THINK it is ten to one, in the doctrine of chances, whether Elder Finley ever struck upon the meaning of the Apostle Paul in the text, if he brought me out in the sermon. Paul's *light afflictions* which wrought out for him and his associates an eternal glory, were neither the tooth ache, rheumatism, pleurisy, jaundice, nor fever of any grade. Neither were they the little or great difficulties, pains, mortifications, prosecutions, or persecutions, to which some are liable in the pursuit of wealth or fame. But that I am one of those light afflictions which was working out for Mr. Finley so much future glory, is one of the rarest things which my last mail laid upon the table. But the greatest curiosity is yet untold. How could Elder Finley think in lightly afflicting me he could promote his own glory! I should have expected more good sense from him than to change the theme of suffering light afflictions into a scene of creating light afflictions for one that never afflicted him to the burthen of a moschetto in his whole life.

But to get a little closer to Mr. Finley, I would seriously ask whether himself or the Indians so far perverted my language as to represent me as placing pardon, regeneration, or the eternal inheritance, in *water*, or in mere immersion in water. Suppose he should tell the good people of Ohio, that through *prayer* "pardon and acceptance with God were obtained;" what would he think, or say of me, should I invent or publish an Indian colloquy, representing him, or some of his brethren, as stating that air or wind, exhaled in a particular manner, caused guilt to be removed from the conscience, and effected a good understanding betwixt a sinner and the Sovereign of the Universe! Or suppose that he should have taught that good works, such as feeding the hungry, and clothing the naked, were some way necessary to admission into the everlasting kingdom; would he be pleased with me should I represent him as teaching that a certain quantity of corn and wool, or cash, was necessary to admission into heaven! Or suppose that he taught that men were pardoned, justified, and saved through faith, would he say that I did him justice if I held him up to ridicule in a public assembly for teaching that one single thought or act of the mind cancelled all guilt and brought a man into the enjoyment of the smiles of Heaven! Or suppose that he taught that the Holy Spirit regenerated an unbeliever or made him a christian in an instant of time, independent of a preacher, or a written revelation! Or that the Spirit physically operated upon the human mind anterior to faith and made man able and willing to believe, could he say that I acted the part of a christian if I held him up to scorn for teaching that men were as passive in being born again, as the trees in spring are in being covered with foliage

and blossoms, or as the mill wheel is in performing its revolutions! Most certainly he would complain of me. Well, now, what if I should tell brother Finley that there is "*one text*" in a little book which he loves very much, which says, "All things you would that men should do to you, do you even so to them," and ask him to make a sermon upon it?

But now let me discourse familiarly with my friend Finley. Well, Mr. Finley, what is *faith?* Do you not define it an act of the mind? And what is *prayer* but words or sounds addressed to the Deity, expressive of the feelings and desires of the heart? And what is *repentance* but sorrow for the past? And what is *reformation* but a ceasing to do evil and a learning to do well? And what is the Lord's supper but eating bread and drinking wine in commemoration of the Lord's death? And what is baptism but immersion in water, or, as you may perhaps think, sprinkling a person into water? Well, now, what efficacy is there in any one of these *elements* or *acts* more than in any other elements or acts, but which the divine appointment communicates.

Your Indians, and a Syrian Indian who had the leprosy in the days of Elijah the Prophet, seem to have been methodistical logicians of the same school. They both laughed at the stupidity of a Jewish Prophet for thinking or saying that *the water* in Jordan had any such efficacy as to cure the leprosy of soul or body, or that it was any better than the waters of the Mississippi or the Lake of the Woods. No doubt they were very merry at the weakness of the old believer, and satyrized his enthusiasm. However, the event proved, as you may remember, that the Indians of that day were all sophists: for God had given such efficacy by his own mere appointment to the *water* in Jordan as made it omnipotent to cure. Such efficacy, too, once had the waters of Siloam when God presided over them! And such efficacy old Paul found in the waters of Damascus after he had believed in the blood of Jesus. He washed his sins away at the command of a messenger of the Lord. Without faith, however, neither the waters of Jordan, Damascus, or Siloam, could possess such virtue. And if you have not this faith, we only ask you neither to mock nor defame those who are so credulous as to believe that he who once turned water into wine, is able to forgive us our sins through water, if we cheerfully receive him as our Prophet, Priest, and King, and submit to his institutions.

If you can only understand how men are born of the Spirit, and cannot understand how they are born of water too, I only request you to allow them who understand both, and have experienced both, to explain themselves. And when you hear Indians saying that sins are not in the skin, but in the blood or flesh of the heart, tell them that sin is not located in flesh, blood, or bones, and that no material application is ever taught, as in its own nature, qualified to absorb, wash away, or deface such moral impurities. But tell them that the blood of Jesus alone can cleanse *the conscience* from guilt. But, at the same time, there must be some act, medium, or means, some channel in and through which this blood can be felt, apprehended, or communicated. And moreover it will do them no harm to tell them that one Peter, who had the keys of the reign and kingdom of he-

ven, once proclaimed to all who asked what they should do—that they should reform and be immersed *for the remission of their sins*, and God would grant them the Holy Spirit. Tell them, So the New Institution reads, and that God does neither mock, insult, nor mislead the understanding of the fallen creatures of his love.—And if any one deride you, tell him that he may deride the whole scheme of redemption, and laugh at the mission and sacrifice of Jesus Christ as unworthy of God and unnecessary for men—but tell him if he laugh now, he will mourn and weep by and by. Tell him that the Messiah said, with the most solemn asseverations too, that unless a man was born of water and of the Spirit he could not enter into the kingdom of God.

I have no preachers, Mr. Finley; and I acknowledge no man as a servant of Jesus Christ who is content to take my conclusions, or John Wesley's *ipse dixit*, for any thing appertaining to the salvation of men. They must not be the servants of men who profess to be the servants of Jesus Christ. I trust they who proclaim reformation towards God, faith in Jesus Christ, and immersion for the remission of sins, know something of the love of God in their hearts and of the Holy Spirit, notwithstanding you have pronounced them destitute of both. As to our comparative ignorance I am not a judge. Though you were as wise as Solomon and as intelligent as Paul, you ought to have compassion on us poor ignorant disciples, and teach us the way of the Lord more perfectly. But I cannot conclude these remarks without calling upon Mr. Finley for the proof that I "oppose the divinity of Jesus Christ; deny the agency of the Holy Spirit in the conversion of a sinner; resolve every thing pertaining to the new birth, regeneration, and pardon of sin, into immersion, and make it the *earnest of the inheritance.*" While I publish this calumny of yours to every state in the Union, I will give you an opportunity of explaining yourself to all who read these remarks, if you have any thing to offer in extenuation of this most illiberal and unfounded charge. You should know, reverend sir, that your *say so* is not like an oracle from heaven. We are not bound to believe you without evidence. Produce the evidence and we will try it. That I understand the gospel in quite a different light from the coloring you may give it, I doubt not. But you are not infallible; and when I choose a Pope, I will certainly have one better instructed, and more learned than you, to dictate to me what I must believe on peril of condemnation. No Methodist teacher, that I know of, has gone so far in the downward path of detraction as you, Mr. Finley; and I shall be sorry if your illiberal and unfounded calumnies should in the least mar that good understanding which now exists between me and many of the methodistic brotherhood, who are well disposed to call no man Master or Father on earth in the kingdom of Jesus. EDITOR.

ESSAY ON THE DUTIES OF AN AGENT.

AN agent, public or private, is one that acts for one or more. *But I am now* to speak of the duties of an agent for the publisher *of a periodical* paper. I am pretty well qualified to write on this *subject from* experience; for I have had all sorts of agents. I have

had good, better, and best—bad, worse, and worst. Two of the latter sort got as many subscribers as they could, collected punctually as any agents could; but finally decamped with the cash! These I put in the superlative degree, approaching to zero. The superlative degree, on the other side, were such as always paid for their subscribers in advance, and whether the subscribers paid them or not. These were *too good*, and transcended all that we ever expected or wished from any agent. Between these two extremes there are all the degrees of comparison which grammarians have found necessary for ordinary and specific discrimination. But besides these there is an anomaly which I do not well know how to dispose of, and these are a considerable class. They are agents who do nothing! I am aware that the word *agent* signifies *a doer*, and I am conscious of the contradiction in terms of which I am guilty, when I speak of agents or doers, *who do nothing!* Yet, incongruous as it may appear, I have sundry agents who do nothing. They were appointed either upon their own proposition or upon the recommendation of some mutual friend; and from a number of these in two or three years we have never heard. That they have not all died we have some evidence, though they are *dead to us*. Now from so much experience, will it not be conceded that we are pretty well qualified to discuss the duties of an agent.

Christians ought, as we all agree, to be the best agents; but to our shame we have found some christian agents far excelled by some agents who made no pretensions to christianity. Indeed we not unfrequently find *christians*, so called, much more zealous for sound doctrine than for sound practice. There is nothing wanting to complete the intelligent christian for the faithful discharge of any trust; and therefore we shall give a mere delineation of what a christian agent is.

He is one who first deliberates with himself whether he ought to become an agent for another. The questions he proposes to himself in such a deliberation are the following:—1st. Is the agency such as my conscience approves? 2d. Can I promote the temporal or eternal interests of my fellow-mortals by undertaking to act for another in this work? 3. Will my other engagements allow me to discharge faithfully the duties thereof? These are the previous questions on the decision of the first in the affirmative all depends; and on the decision of the second much depends. Scrupulosity may be entertained about the extent of the fidelity as respects the quantum of exertion necessary to do all that can be done, or only a part of what might be done. If a decision obtains upon the latter, the person can state whether he can only partially or fully attend upon the duties; and in case it is agreed to accept it only so far as circumstances will permit, then the utmost fidelity may be expected upon the scale proposed, but no farther.

When an agency is undertaken upon such premises, then the appointment being made, the agent just acts as for himself. He endeavors to give the utmost circulation to the work which his opportunities allow, and the needs of his acquaintance for such *instruction demand*. While he thus dispenses information and *comfort to those* around him, he forgets not that the labors

many are employed in providing this food and medicine for the immortal mind. There are many who labor in wood, iron, and lead, who furnish the machinery which enables a person to dispense for the labor of a single day, as much printed information as would once have required the labors of thirteen years to have purchased. There are also many persons and many occupations devoted to the fabrication of the article called *paper*, on which these speaking impressions are made: besides all who are skilled in the arts of composition and in all the mechanism of a book. The Editor too comes occasionally into his remembrance. This all-important personage is the eye of one world, and the hand of another. He makes light to arise upon the mind; and through him, as the hand, all the type-founders, press-makers, paper-makers, compositors, and pressmen, *hoc omne genus*, with many others, receive the reward of all their labors. Yes, the printer and the editor give subsistence to many arts and artizans. Without him all these would fail, and unless the reader, for whose benefit all toil, should perform his duty, there is no telling where the mischief would end. The faithful agent, at the stipulated intervals, makes these secrets known to those to whose edification and comfort he ministers, and thus excites them to render unto Cesar the things that are Cesar's, that Cesar may be able to maintain the integrity and prosperity of a little empire, looking up to him with as much anxiety as ever did a nest of young swallows look for a visit from their mother. He fails not, we say, to collect the dues as though they were his own: for well he knows that a faithful agent just personates the person for whom he acts. He does for the principal as he would have the principal do for him. Such agents are the life of a little world: for by sending blood to the heart, it is soon transfused through every vein of a great mechanical corporation. The other day I divided a few hundred dollars among type-makers, press-makers, paper-makers, printers, and book-binders. When all these persons, men, women, and children, were paid their respective dues, as I began to estimate, merchants, shoemakers, and tailors, *cum multis aliis*, were remunerated for their aids, and it became to me a question of no easy solution whether, in a few days, any two of these dollars would lodge together for a single night. Of these curious incidents the intelligent agent is not ignorant; and knowing that all depends upon him, he feels himself the main pillar, or one of the main pillars, in a large and spacious temple. He therefore scatters light upon the mind—diffuses intelligence among the people—all tending to the political, moral, and religious improvement of society; and while he is thus the benefactor of many, he is always mindful that the publisher is the mainspring of so great a machine.

Once, at least, every year he makes a final settlement, and gives a full return of all delinquents, of all deaths, removals, and discontinuances; and amidst all these apostacies, he never lets his list of subscribers diminish, unless the editor himself ceases to be able to *instruct, persuade*, or please. If he fail in these respects, his *agents must fail* with him. But otherwise, he finds at least one, if *not two*, to take the place of every one whom death and other

mishaps call hence. Such agents are worth much to society, and we are proud to acknowledge the services of a good number of this class.

But he does not always wait till the end of the year in making remittances; but so soon as he has a sum worth, or capable of remittance, he does not put it off for six or nine months. Unless other stipulations are agreed upon, these are invariably the rules and practices of christian agents.

The quarterly return system practised in the post-office department, is a very instructive system. It teaches practically how much easier it is to pay 25 dollars four times a year, than a hundred once, and how much more beneficial to all its agents to have the reward of their labors dispensed at regular intervals, than to have to wait for the four seasons of the year to revolve before their claims can be adjusted.

But when a christian agent for any christian work reflects that he is as necessary to the illumination of the world as the publisher; for, in fact, he is the actual and efficient publisher of the work which he circulates, he ought to consider well the utility of the work to which he gives wings, his own responsibility to God and man, the good he may do, the evil he may prevent, the happiness he may bestow. These will stimulate his exertions, animate his efforts, and secure his success. A few more of this class added to my present list, would greatly facilitate my labors, and render them much more serviceable to the general good of the present generation. And who does not know that we, the living, are now forming the character, and laying the foundation for the happiness or misery of the next generation. As a christian agent is a standard for all others, those who approximate the nearest to them, approach the nighest to perfection. EDITOR.

MISCELLANEA.

DEBATES, TUMULTS, THE TWO SEEDS, &c.

SO great has been the accumulation of essays, queries, and reports, for the last two months, that I find it impossible to lay any reasonable proportion of them before our readers in the present number. I have therefore resolved not to attempt it, and postpone them indefinitely. As I propose bringing this work to a close in the next volume, and as there are several subjects only commenced and on the way in the previous pages, I must occupy a considerable proportion of the next volume in completing them. When this work is finished, I have proposed to publish another as *sui generis* as this has been. This work has been but the pioneer —like the voice of one crying in the wilderness—a mere answer to a question proposed nearly three thousand years ago—"*Watchman, what of the night?*"

As was said of the Israelites, so we say of the generations of men now coming upon the stage: One shall chase a hundred, and *ten shall put a thousand* to flight. The present generation will *dissipate the mists* and exhalations of many generations; and the *next will nearly, if* not completely, vanquish the host of darkne

and error. The period of antichrist is nigh its end: and the prophecies as well as the signs of the times clearly indicate the speedy dissolution of the present ecclesiastical heavens and earth. I have been astonished to see labors of friends and foes of the restoration all tending to one happy result. Those who advocate primitive christianity, and those who advocate the modern sectarian establishments, are both accelerating the march of truth, and securing the triumphs of light over darkness. Like the *Paidobaptist* of Danville, every new number diminishes the ranks of the Paidoes, and fills up that of the Baptist; so the struggles of the sectaries wound themselves, and strengthen the arms of the sons of the kingdom, without any such intention on their part. Hence all things work together for good to them who love the ancient gospel.

A correspondent from Ireland informed me per last mail, that six Episcopalian and six Roman Catholic divines recently debated fourteen days in Londonderry, on the points at issue betwixt Protestants and Catholics. In 1827, a debate took place in the city of Dublin between Messrs. Pope and M'Guire, the former a Protestant, the latter a Catholic. Both these controversies terminated in favor of Protestantism, and to the more intelligent part of the community in favor of New Testamentism.

A debate of two days continuance took place in Cumberland co. Ky. in April last, between Elder Stumper, a Presiding Elder in the Methodist Church, and Elder W. G. Jourdane, of the Christian Church, on this proposition—"*Jesus Christ is the very and eternal God*" The former affirmed, and the latter denied. This is a question which, of all others, I conceive the most unsuitable for a public discussion. If men could debate such a question upon their knees, it would be scarcely admissable then. It is an "untaught question," a scholastic one in its form and terms, and tends to perpetuate a controversy and a peculiar style of speaking, which the sooner it could be forgotten the better for both saint and sinner. I have learned that during this controversy the correctness of Dr. George Campbell's translation of John iii. 13. was called in question; and as this affects the character of the new version which we have lately published, I will give Dr. Campbell's note. The phrase is, "*Whose abode is heaven.*" Chapter i. 18. has a similar expression—"*Who is in the bosom of the Father.*" Both are intended to denote what is *habitual* and *characteristic* of the person, rather than what obtains at a particular instant. By the phrase, "*Who is in the bosom of the Father,*" is meant, not only who is the special object of the Father's love, but who is admitted to his most secret counsels. By the phrase, "*Whose abode is heaven,*" is meant whose home, whose residence is there."

I cannot approve of any one of the sermons, debates, or essays, with which the public ear is assailed, and the public eye addressed, so repeatedly upon this question. From the days of Arius *down to this* day, it has ever been on the stage; and much mischief, *but no real* good, has resulted from the discussion. If the language *of the holy* apostles, the scripture names, phrases, and epithets *will not* suffice, in vain will the learned lumber and scholastic *jargon of* the barbarous ages, be sought after to give satisfaction.

If the time spent in arguing about the rank and honors of the Saviour of the world, were employed in the praises of God and the Lamb, we would have less *wordy*, but more holy and happy christians. There are many questions which may be debated with much propriety and profit, but they are practical, and lay at the foundation of the human establishments which have supplanted the institution of Jesus Christ.

Besides these debates, others have been threatened, and challenges proclaimed. Religious court martials have been erected, and modern 'star chambers" have been opened. About the seat of government, in Kentucky, a religious court of inquiry has been established; and before some preachers are admitted into the sacred desks of the high priests of that vicinity, they must be interrogated on the *five points* of the Synod of Dort. If the preacher says *shibboleth*, loud and broad, proclamation is issued that all may do him reverence; but if he falters, or squeaks out *sibboleth*, he is proscribed and devoted to the pelting and pitiless storms of proscription. These are partial results of the great revivals at the Great Crossings and Frankfort. Some of the most gifted men in Kentucky have been, as we have heard, proscribed already.

Particularism, under the auspices of my friend of Oakly and the new Theological School, and the doctrine of the "*Two Seeds*," is rather looking up on the banks of the Licking. Elder Parker, of Illinois has been translated to Kentucky through the efficacy of his faith in the "*two seeds*." He founds election on the natural birth, by a discovery which eluded the eagle eye of Calvin and Beza and all the Jansenists of Rome. He found that Cain was literally begotten by the Devil, and Seth by the Almighty, through the instrumentality of Adam. And so it has been ever since. The Devil is the literal father of all the *non-elect*, and the Almighty of the elect. Hence the sons of Seth were literally the sons of God, and the daughters of Cain were really the daughters of the Devil; and so each after death must necessarily return to their respective parents.

Friend Parker has reduced the "five points" to two. His first is, that "*God never created a set of beings, neither* DIRECTLY *nor* INDIRECTLY, *that he suffered to be taken from him and made the subjects of his eternal wrath and indignation.*" The wicked are therefore indirectly created by the the Devil. Mr. Parker has literally taught this doctrine. This is the best argument against catechisms Illinois has yet produced. Mr. Parker cannot, dare not, ask any child, "*Who made you?*" for the good reason that neither he nor the child knows whether God or the Devil made it!!!—Thus the friends of the creeds and catechisms are likely to help us much! His second point is, that "God, as God, in no case possesses more love and mercy than power and wisdom." This is sublimated fatalism. This new creed has great simplicity about it, though its inventor has made it so shameful in his different theories of generation and regeneration, that my nerves have never been strong enough to read it all through. There is a mystery in *all cases of twins*, which my friend Daniel Parker has not fully *solved*. He admits, it is true, that the Devil begat Esau, and the *Almighty begat* Jacob, but fails very much in his exposition of

no one upon earth. The struggling of the unborn infant comes in to his relief, but does not help him quite through. But his theory makes Jesus the Saviour no more the Son of God, than Jacob the brother of Esau.

I threw this pamphlet aside about a year ago, and never intended to open it again; but recent information that the Particulars in Kentucky were placing this modern *Daniel* along side of *Silas* and *John*, and about to have a theological school for teaching the *marrow of modern divinity*, in which one of the three was to act the *Principal*, I took it up to see if it had mellowed by time; but it smells as rancid as ever—and I cannot now read it all.

In Essex county, Va. several attempts of the "star chamber" stamp, have been recently made against a very intelligent and pious brother, who has rendered himself obnoxious to some little high priests in his vicinity, by his boldness in the faith of the ancient gospel; but some of the more sagacious ones began to see that their commands and threats were likely to have the same effect with those of the venerable Fathers of the Sanhedrim, who gave an injunction to Peter and John in old times to speak no more in their name, and they have desisted. I might fill a pamphlet with this case; but if they will reform, I will not hand their names to posterity. All these things are working together to open the eyes of all who can be made to see, and to hasten on the triumph of the ancient gospel and the ancient order of things over the sectarianism of the age.

EDITOR.

EXTRACTS FROM THE JOURNAL OF A MISSIONARY,

Kept in 1828 *while under the patronage of the P. D. M. S. consisting of ladies belonging to four or five different communions.*

Mr. G——is a man considerably advanced in age—has accumulated much of this world's goods, and evidently placed his affections more upon them than upon those things which are unseen and eternal. He is now ill—is failing; and, to all human probability, will soon be called into the world of spirits. On beginning religious conversation with him, I found his mind much distracted with a variety of conflicting sentiments. He could not believe in endless punishment—the doctrine of election troubled him—and last of all, there were so many different ways preached, that he knew not what to think. Let these all go, said I. It is with what the BIBLE teaches, and not with *Universalism*, nor *Calvinism*, nor *Methodism*, nor with any other *ism*, that we are now concerned. After gaining his assent to several leading points, such as the being of a God—the divine inspiration of the scriptures—the fall of man—the mission of Christ, &c. I referred to John, 3d chapter, and I placed my finger upon the 14th and 15th verses. Here, said I, we have all that is necessary for us to know in order to salvation—"*As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life.*" I endeavored to enforce upon him the duty of faith, and I hope with some effect. I am told he has since tried to pray; and when I last called, he seemed to feel some anxiety to become a christian.

"You are a member of the First Baptist Church, are you not?" (said Mrs. Y. to me, shortly after I set down at my second call;) Yes, Madam, I replied, I am. "But *why*"—said she, with much emphasis, (and her eyes sparkled as she spoke)—*why* did you not tell me of this before?' O, said I, the reason why was, that I did not wish you to love me as a *Baptist*, but as a *christian!* "Ah, well!" said she, &c.—"but yet I wished to learn something more of your standing."

Mrs. P. said she had "always, till within a few years, been accustomed to attend Baptist preaching, and that most of her friends were of that persuasion: but of late she had attended with the Methodists; and if she joined any where, her mind was now made up to unite with them." Very well, said I, go just where your Bible tells you. Let that be your guide. If that points you to the Methodists, join them; or if to the Baptists, or to any other, join them. (I did not, to my recollection, say any thing from which Mrs. P. could infer my own peculiar sentiments.) "I should probably have joined the Baptists, said she, if under their preaching I had received my serious impressions: but it was under Methodist preaching, and I have ever since felt more at home among them." With *just so much reason*, and *no more*, thought I, on leaving her, are most of the connexions formed with the different sects —I *feel* that *this* is right, or I *feel* that *that*; and when once united to one sect inseparable bars frequently are raised to all intercourse with others. O when will the BIBLE break down these separating walls? O, when will all creeds and confessions of human fabrication be laid aside? When will the prayer of the blessed SAVIOUR be answered, "Sanctify them through thy *truth* that they all may be ONE—that the world may believe that thou hast sent me!"

MONTHLY RECEIPTS.

Errors in last Monthly Receipts corrected.—From Thos. Bullock, 20 dollars for subscribers. J. Curle, Richmond, Ky. for vols. 1, 2, 3, 4, 5. S. Nuckles, Versailles, Ky. vols. 5, 6, 7.

Receipts crowded out of the June number, paid in April and May. J. Fasset, Columbus, Indiana, paid 7 dollars, 50 cts. in full for all his subscribers for vol. 6. J. G. Ellis, Dry Creek, Ky. paid for John M'Cleery and C. Gregory, vol. 5; for himself, vols. 5 and 6. Jephtha Brite and James Drane, Shelbyville, Ky. paid 1 dollar each. J. Martin, Wheeling, paid vols. 3. 4, 5, 6. Dr. Bohanan, Versailles, to the close of the 7th volume. Cyrus Edwards, Esq. Elkton, Ky. paid in full to the close of 6th vol. for P. Edwards. Esq. Miss Matilda Edwards, Maj. J. Gary, Dr. J. R. Gray, N. Burras, T Philips, J. M. S. Moore, W. Daniel, G. Mimms, and for himself—for vols. 4 and 5 for A. Adams and N. Martin, Hadensville—for 1. 2, 3, 4. 5, for S. Jones, Greenville. Bishop D. Burnet, Dayton, Ohio, paid for two subscribers, names not remembered. Bishop Fleming, Ky. for vol. 6 for S. Worthin and D. Frazier. . From Bishop J. Rogers for subscribers, 3 dollars. E. Smith, Danville, for vol. 4, 5, 6, for *two subscribers*, Cynthiana, Ky. Leonard & Holland, Cincinnati *for vols. 5, 6, 7.* B. Lawson, for vol. 5.

Receipts from May 20 to June 23.

Virginia—From J. W. Jeffreys, for E. T. Jeffries, vols. 1, 2, 3, 4, 5; J. M Foulkes, for vol. 6. N. H. Turner, Louisa, paid for J. Shelton, 1, 2, 3, 4, and 6; C. Burnley, vol. 6; Maj. E. Pendleton, vol. 6; Capt. T. Pleasants, vol. 6; Wm. Waddy, vol. 6. Goodson's—from Bishop Short, for J. Bartlet, J. Price, O. Price, J. Young, J. Helm, N. B. Wickham, L. Hill, S. Acars, for 5th vol. and J. Lite, vols. 5 and 6. Charlotteville, D. F. Newton paid for Thos. Blackburn, R. Gentry, W. Lively, W. P. Farish. W. Summerson, for 6th vol. Jacksons—James H. Atkinson, for vols 1, 2, 3, 4, 5.

Kentucky—Falmouth—P. Bush and J. W. Laughlin, 5th vol. Harrodsburgh—A. Kyle, for J. Bowman, J. R. Chaplin, A. S. Roberts, D. and C. L. Jones. T. P. Taylor, of Mercer co. for 6th vol. May's Lick—from Asa R. Runyan, for subscribers, 76 dollars. Maysville—for J. M. January, 1, 2, 3, 4, 5, 6, 7; W. Tureman, 5, 6, 7; Col. J. Pickett, 5, 6, 7; Walker Reed, Esq. 5, 6; L. Cahill, 5 and 6; J. Holton, vol. 7; A. H Payne, 6 and 7; Daniel Runyan, 5, 6, 7; Samuel January, Cynthiana, 1, 2, 3, 4, 5, 6, 7. Leesburg—Alexander Chinn, for Achilles Chinn, 5 and 6. Mount Sterling—A. Rice paid for L. Chatham, E. Sallie. J. Mason, for 6th vol. and Josiah Davis, 5 and 6. E. A Smith, Danville, paid for J. J. Polk, 4, 5, and 6; W. Figg, Sen. 6; J. Dawson, 6. Col. Jennings, Lancaster, for subscribers, $13 62½. Augusta, J. H. Rudd, vol. 6.

Maryland—E. Shepherd, Faulkestown, vol. 1, 2, 3, 4. 5. 6.

Pennsylvania—Merrittstown—from Bishop Craft, for D. Craft, Esq. vol. 6; for S. A. Craft, 4, 5, 6, 7. J. L. Rhees, Philadelphia, in full of his subscribers; for Mrs. M'Geagh, for vol. 6. Parkinson's Ferry—J. M'Callister paid for D. Vanvooris, A. Vanvooris, and E. Watkins, for vol. 6. Pigeon Creek—D. M'Donagh, for subscribers, 7 dollars.

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Alabama—Bishop Favor, for J. N. Smith, vols. 3, 4, 5; J. N. Bairo, 6; S. Graham, 6.

Indiana—Vevay—J. Dufour, Esq. paid for H. Waskill, C. B. Trueman, E. Huffard, J. Buchanan, J. Short, and B. Cole, for vol. 6; E. Short and J. Lanham, vol 7. Mount Pleasant—Bishop D. Warford, vol. 1.

Tennesse—Mount Pleasant—T. S. Anderson for P. H. Phlippers. H Alman, H. Bateman, A. Crawford, vol. 6; J. J. Francis, vol. 5; Fulton P. Ewing, T. R. Buford, and J. Gibson, vols. 5, 6.

New York—Goshen—David Everit, or vol. 6.

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